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VOLUME V. NEW YORK, THURSDAY, AUGUST 4, 1853. NUMBER 244.

THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. H. S. STORRS, Jr., Rev. GEORGE B. CHEEVER, D.D. (O.), Rev. HENRY WARD BEECHER (Sp), and Mrs. HARRIET E. BEECHER STOWE (H. E. B. S.), are stated contributors.

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FROM OUR REGULAR FRENCH CORRESPONDENT.

X——, July 11, 1853.

To the Editors of the Independent:

GENTLEMEN:—Three long months have elapsed since your irregular correspondent wrote you his last letter. A protracted illness has since compelled him to leave the capital of France, and to relinquish all intellectual labor. Although not yet in possession of my wonted strength, I am again, thank God, able to hold a pen, and I feel great delight in resuming my little place among your foreign contributors.

While unable to write for *The Independent*, I have had the misfortune of not receiving it. Owing to some accident, the numbers did not reach my secluded retreat until a few days ago. It was a treat, I can assure you, to see the old friend again, and to hear by him news from the blessed land of freedom. As I have found in one of the back numbers some pretty severe strictures upon my letters, I feel called upon to take some notice of them, and before proceeding further, I beg your permission to present a few remarks upon

MR. DE VALCOURT'S LETTER,

published in your No. 231.

Mr. de V. prefers two charges against *Franc Parleur*. 1st. F. P. is too severe in his judgment upon Mr. Adolphe Monod's ecclesiastical career; 2d. F. P.'s way of speaking of the illustrious *Imperator Gallorum* (not *Francorum*) is wanting in due loyalty, and is even rebellious.

I leave aside Mr. de V.'s rules of charity and forbearance, which his letter at once lays down and breaks; and as I am more anxious to be well understood of your readers than to confute my hasty and unreflecting critic from Paris, I come directly to the point.

My sketch of Mr. Monod contains *facts* and *judgments upon them*. Are the facts erroneous? Mr. de V. denies none. Am I mistaken in any of my judgments? Mr. de V. discusses none. Mr. de V. denies nothing, discusses nothing; he merely, with more impatience than discrimination, blames and condemns your correspondent, and to wind up, threatens, if I stumble again, to give up the paper. *This* I call passion, not reason, and I think it had better be passed by.

I am quite ready to own that in my criticisms upon men I may err, and often exceed the bounds of Christian charity; of such faults I bear within me a judge more severe than any man. In the present case, however, I can say with perfect truth, that none have more regard for the private character of Mr. Ad. Monod, none love him more truly than I, Franc Parleur But my judgment was of the public man, the ecclesiastical party leader, his life and acts as such; and the facts being what they are, I am not conscious of having gone too far in what I have said. I have re-read my two letters on Mr. A. M. and the only thing in which I find myself materially mistaken, is the name of his native place. Mr. A. M. was born, not in Paris, but in Copenhagen.

When I undertook to write for *The Independent*, sketches of our prominent men, my chief object was, not merely to gratify the curiosity of your readers who may happen to know them by name; I intended to give them some insight of our religious affairs through men whom, in a certain sense, we may call *representatives*. To gather around a few individualities, the chief features of the churches in which they are acting, or of circumstances under which they develop themselves, seemed to me the best way of making my readers intimately acquainted with a most intricate state of things. Of course as every man sees through a kind of intellectual and moral pair of spectacles, which are his own principles, I see through *mine* and judge of men and things according to my own standard. Hence the manner in which I speak of church establishments. I abhor them in Europe as you abhor in America the *peculiar institution* of the South. The connection of French Protertantism with, and its abject submission to, the State, causes, in my opinion, the loss of more souls than all the good men together who support that monstrous system can ever save. How then could I speak mildly of it.

I am further charged with want of loyalty and a rebellious spirit towards *Mr. Bonaparte*, against whom a good Methodist brother, cited in *The Independent*, declares that I am "raving mad." I owe you many thanks, gentlemen, for what you have said yourselves of this charge; yet I desire to say a few words more on that important subject. I have never *resisted* Mr. Bonaparte's power, although I must confess I have been sorely tempted to do so. I have always paid the taxes,* rendered necessary by Mr. Bonaparte's frightful extravagance. It was not, however, in accordance with Rom. xiii. 7, but in submission to Matth. v. 40, that I did so.

There are many questions which those who happen to live in tranquil days, under an established government, are never called upon to resolve. But those whose lot is cast in troublous times, in days and places of revolutions, must settle them, not theoretically, which is easy enough, but practically, which is quite another thing. The righteous must know what to do when the foundations are destroyed (Psalm xi. 3), when the wicked walk on every side, and *when the vilest men are exalted*. Ps. xii. 8. How long must one submit to the falling? when must one hail the rising power? When the *Constitution*, when THE LAWS, which are the declared *right*, are acknowledged as *supreme*, how long must we uphold them? When are we to yield to the brutal power that tramples them under feet? Must we resist the perjured officer who, appointed to execute the law, and maintain the right, uses his power to destroy both? *How long should resistance last?* Until the traitor is put down, or until, triumphant in his wickedness, the criminal is actually crowned and enthroned? On the 2d of December, '51, Bonaparte became an *outlaw*, and the constitution gave every man the right to kill him. Would it not have been right, and perhaps a civic duty, to shoot him down?

"Dieu ne prend pas de bourreaux chez les siens,"

it is true, God seldom makes of his own children the executioners of his wrath; but who will dare to say that Christians *are* citizens, and yet that it would not have been right for them to fight against the power *that was* in Paris on the 2d of December, 1851?

To the preceding questions, which have troubled many a Christian heart, and caused me much perplexity, let me add a few more, which it may be equally useful to ponder on either side of the Atlantic. Is there nothing for Christians to learn in the conduct of those prophets of old, who, at the peril of their lives, rebuked the wickedness of the kings of Israel and Judah? Is not the Church the representative of Christ on earth? Is she not God's witness? When the conscience of a nation or of mankind becomes obliterated, is not the Church called upon to stand up and speak as the true conscience of humanity? Whenever, then, some great crime is perpetrated, or some iniquitous power is established, ought not the Church's voice to be heard, calmly but firmly protesting; and like Micaiah speaking after the four hundred false prophets, cause the voice of justice and truth to reach the ear of crowned crime and imperial abomination? 2 Chron. xviii.

Woe to the Church and to the world, when Christians remain silent witnesses of the most stupendous wrongs; or still worse if they are found flatly on their knees before the bloody throne of a tyrant, whose name is the very symbol of cruelty, profligacy and perjury.

Often, in writing these letters, I have felt cramped on account of the language,—your English language, so rebellious to the style and idioms of a Frenchman. But I never felt more so than when I have attempted to convey the feelings of disgust, and loathing, and mingled horror and contempt, with which the very name of Bonaparte fills my soul.

As to the danger to which, according to Mr. de V., my free speech might expose evangelical operations in France, you need not be afraid. We have nothing to fear, for we have nothing to lose. Is there any liberty left us? Are we protected by any law? Has not the very shadow of protection vanished for us when the articles 291–294 of the penal code were applied to church meetings, and submitted them to the caprice of any gendarme? Are we not worshiping and evangelizing at the daily risk of persecution? How many of us are to-day arraigned before Bonaparte's courts? Five or six, and *not one* will gain his cause.

After all, should Mr. Bonaparte, or his gendarmes, happen to read *The Independent*, they may indulge the hope, after reading Mr. de V.'s letter, that evangelical Christians may, some day or other, be found among those

"Qui baisent en tremblant la main qui les enchaine."

Among such, however, they will never see

FRANC PARLEUR.

P. S.—NEWS—I will not attempt to give you even a summary account of all that has appeared of interest in our religious and political world since I last wrote you. The French religious societies have held their anniversary meetings. They are the following: Bible Society; receipts, 90,475f. Evangelical Society, (home missions); receipts 161,110f. Central Society of Evangelization; receipts 83,481f. Protestant (established) School Society; receipts 53,184f. Religious Tract Society; receipts 55,070f. Agricultural School for Young Culprits: receipts 39,192. Bible Society for Protestants only (of the establishment); receipts 36,428f. Foreign Missionary Society; receipts 105,987.

A long and bitter warfare has been going on in the Protestant Established Church, between the rationalist and the evangelical parties. A law, or rather a decree, of His Majesty Bonaparte, has put an end to the conflict, at least for a while, in settling authoritatively the religious affairs about which parties were contending.

We have to record seven or eight cases of prosecutions against evangelists; three condemnations; and the shutting up of five places of worship. The Gospel preachers *are* disturbers of the peace.

Sundry books of interest have been published of late, among which, I notice a big volume entitled, *The Schools of Doubt and the School of Faith*, an *Essay on Authority in Matters pertaining to Religion*. By A. de Gasparin. The verbal theory of Mr. Gaussen on Inspiration, is carried to its utmost consequences in that voluminous pamphlet. According to the *Archives du Christianisme*, it demonstrates "the absolute infallibility of the canon of the Scriptures, and the absolute infallibility of the text therein contained." There is some novelty at least in the undertaking. 2d. *History of the Protestant Refugees of France*. By Ch. Neiss. 2 vol. 12mo. A dry, and so far as I have been able to verify, very inaccurate account of the noble fugitives. 3d. *Historical Studies on the Influence of Charity during the first Christian Centuries, and Considerations upon its Action in Modern Societies*. 8vo. By Mr. Chastel, Professor at Geneva. 4th. *Historical Essay on the transformation, by Christianity, of the Civil Society in the Roman World*. 8vo. By C. Schmidt, Professor at the Theological School (Protestant) of Strasburg. 5th. *Some Defects* (or faults) *of Christians*. By Mrs. de Gasparin. A very narrow-spirited, very aristocratic, very assuming little book, which I think will injure very much the reputation of the authoress, and do very little good to its readers.

POLITICS.—The great, the only question of the day, is the wanton attack of Russia against Turkey. Europe is threatened with general war, BECAUSE THE KEY OF THE CHURCH OF BETHLEHEM HAS BEEN GIVEN TO THE LATIN PATRIARCH! But of this, more anon. F. P.

*In French, *impositions*.

INCIDENTS WITH THE STREET-BOYS.

A German boy was found lately in the street, apparently friendless, by one of our visitors, and brought to the office. He wore the little cap and the huge pack of the German apprentices, and had one of the honestest, sweetest, most trustful faces that God ever blessed us by creating; a swimming, half-laughing blue eye, long light hair, and a round sun-browned cheek, altogether a pleasure to look at amid this wilderness of sharp and anxious faces. He told us his story. He was only fourteen, he said; had lived near Wurzburg with his mother on a farm; had worked three years and saved *fourteen dollars*, with which to cross the ocean. He had landed the day before, with no friends or acquaintances, and unable to speak a word of English; the only relatives he had here were in the West.

"But what do you want to do?" we asked. He did not care," he said; "any work by which he could earn something." We told him it would be rather hard for so young a boy to earn much beside his board and clothing. His hopeful look sank a little. "But what do you want the money so much for?"

"Oh, I thought I might save a little every year," he said, "and by and by, perhaps, *bring my mother over*;" and the tears ran down his cheeks, as he thought of her far away. We had a long talk with him, gave him clothes and something to eat, and finally sent him off to a manufacturer in Eastern Connecticut, where he will earn some $2 or $3 a month beside his board. He is to write to us how he gets along. As he went away, he shook hands with every one very affectionately, the tears, despite all his efforts, bursting out as if he were leaving his only friends in this strange land.

It is impossible in any way to convey the simple, trusting, *naive* manner of the lad; the half-sunny, half-tearful look, changing like the sparkle of the waves in a Spring day.

A German gentleman present said that "by no possibility could such a boy have ever been born in America." To which it was answered, that no American boy of that intelligence would ever have been found in such a situation.

About the same time, three of the regular class of New York street-boys, the oldest not thirteen, came up to the office; muddy straw hats, long "artful-dodger" coats with huge pockets, pantaloons out at the knees, and out at the bottoms, and not much in anywhere, bare-footed and with tangled heads, and faces cleaned in the front part. The oldest, very strong for his age, with a keen, impudent expression, the others, as is more usual, weaker from poor fare and bad lodging. One, with a low, stupid face, the other, bright and quick in look, and with a well-formed head. I had heard of them in visiting among some poor houses in Pearl-street, and the people said the three boys always slept out in a yard.

We questioned them. They had no friends or parents, except that one of them had a step-mother, who had turned him off. They had slept out in that yard, under a box, summer and winter, *for some years*. The other boys sometimes gave them food, and sometimes they earned a little by a job. They had tried everything which so small boys could in New York; selling fans, holding horses, peddling chips, and serving other newsboys, when they had the cash to advance for the papers. The little, intelligent-looking one said he could read. Who taught him? He had been to school. "But who sent you there?" "*I sent myself*." He then read to us, and read very well indeed. If a vagrant-boy, in rags and with hunger driving him away, could do that, we were sure he could do other things. They all seemed glad to get a chance in the country, and we made all the arrangements to send them. Two of them, however, gave us the slip, probably led off by the other boys. The oldest is now doing well at a trade in the country. We shall probably yet find the others, and secure them.

I was walking through one of the cross-streets lately far up town, when I observed a rather miserable-looking boy walking along slowly and sadly: I stopped and asked him if he would like some work? He said "it was jist what he was arter; he'd ben a workin' on the barges, but now he hadn't got no place at all." I told him we had a work shop for pegging shoes, where a boy like him could earn from $2 to $3 a week. He "kind o' thought he should like that, for he didn't see how he was goin' to git along here in the city with nothin', and none of his folks anywhere near."

We had then something of a talk. I told him "I saw he was an American boy, and of course he could read and write." No, he said, he couldn't; he'd allers had to work, and never had no time for larnin'; he'd got some of the hands to read to him sometimes, and they read the Bible in that way, and he *could* spell: "Now,—[with pride] B-U-R-D-E-N:—there, Mister, what does that spell?—that's my name."

I questioned him about the Bible and his religious belief. "He'd never ben to church—allers looked too bad to go. Yes: he did believe in God. Now, there was a feller on our boat t'other day, a cussin', fightin' chap:—says he to me, 'Tom, says he, I don't believe this 'ere about God,—its all a humbug!' Says I to him, kind of serously and suddingly, 'Zeph, *who made you?*' And he couldn't make no answer at all. I've got a brother too, and he swears and drinks very bad; and I expects he don't believe in God. He says so sometimes; but I dew.

"Yes, I do kind o' pray sometimes, in the bunks of a dark night; and I likes to hear the Bible read—sorry I can't read it myself. I dew wish my old step-mother would read it. She *drinks*, sir, and I can't live with her; it's too bad! I said to her t'other day, says I, 'Mother, won't you now quit drinkin' jist for my sakes?' and she didn't say nothin', but she kind o' looked at me queer, as if she said she would if she on'y *could*."

We commend such boys to you, most zealous Christians, whose hearts beat pitifully for the ignorant Hindoo child, or the poor African, who have not the Bible. This boy, and the boys above, and a thousand other boys as ignorant and more degraded, are to be the voters and citizens of our great Republic, and exert an influence on humanity, such as no Asiatic or European ever can exert. They are right by us; our poor, our heathen, our brethren.

An occasional instance comes up which rewards one for weeks of discouraging labor. There is a place in New York, close by respectable houses, which for poverty, filth, and idleness, is not anywhere surpassed in the city—"*Rotten Row*." The boys of the Row seldom go to school, many of them never to any church You may find them at all hours of the day, idling about the dirty passages of the court, fighting dogs, pilfering from fruit carts, and occasionally drinking at the rum-cellars of the neighborhood. Inside, in the narrow, hot, reeking rooms, poor people work hard all day, perhaps just getting enough to pay rent and support their families; perhaps spending even that in the groggeries below stairs. Poverty, hopeless and vile, stares out everywhere. Commonest comforts and necessities about the houses seem wanting. The landlord, probably an aristocratic Christian gentleman, has not even seen that these poor creatures, under his care, have even the luxuries of pure air and water. The only good influence on the Row is from the boys' meeting, established in the neighborhood by Mr. Piercy.

In one of the worst and most idle families here, we had found a boy ill-treated by a drunken father, who was willing to try for some better life in another place. We sent him in spring to a good farmer on Long Island. Last week he came back for a day to see his mother, and called in at the office. It was surprising to see the change of three months. He was another boy. The hang-dog, furtive look was gone; brown and full cheeks in place of his worn and sickly look; stouter and more manly. He could not tell us enough of his new life; how he had learned to cradle, and was to have a new cradle for himself; how he was soon to mow; how many potatoe-rows he had done in a day; how he had fallen off the horse, and all that. He had been down to Rotten Row; his mother had gone, and the boys wanted him to stay and play, but he told them he wouldn't stay for a hundred dollars a week. He never thought it was such a place. He kept out of the way of his father for fear he'd make him stay in the city. And when he was at ——, he used to dream and wake up and cry because he thought his father had come for him. He liked his place first rate, and meant to bind himself to Mr. ——. He didn't swear now, or drink, (he'd seen enough of that,) and never played with the other boys, except at 5 o'clock, when his work was over. He didn't know but some day he should have a farm out there too. Those men in the Boys' Meeting, he said, (Mr. Piercy and Mr. H——,) were the best men he ever heard of."

We saw him off. And all of us went to a laborious, often discouraging work again with lighter hearts, thankful that here and there we could see children of poverty and crime really starting on a better life.

C. L.

LETTER FROM IOWA.

IOWA, July 16, 1853.

To the Editors of the Independent:

GENTLEMEN:—But little notice has been recently taken of the Romish educational policy in the West. Its advocates are not less active, however, than when the attention of the east was first called to that subject, and the impression was made, by statements respecting the costly and energetic movements of Jesuit teachers and Romish bishops, that Romanism was "the first danger." It certainly is not "the first" now, yet it is *a danger* still. The "modifications demanded by the Catholics" are agitated in St. Louis, and will be speedily in all the other rising cities of the northwest. European teachers, especially those fitted to educate young ladies in a showy and fashionable style, still pour in. For example, Rev. Mr. Villars, a Keokuk priest, has recently arrived from France after a nine months' absence, bringing ten "sisters," four of whom were left at Cleveland, O., and the other six are to open a school in Keokuk. A political print there remarks:

"The acquisition of these ladies will give to us one of the highest order of schools in the whole country."

Keokuk is, however, already provided with a Young Ladies Seminary which is considerably successful, established by a (N. S.) Presbyterian clergyman of excellent attainments and experience; and it is doubtful whether anything better for the training of American young ladies can be established by these foreign teachers.

The movement of the center of population westward is indicated by a recent change in the name of the Methodist organ in the West. It was but the other day that the *Watchman of the Valley* at Cincinnati was changed to the CENTRAL *Christian Herald*. Now the WESTERN *Christian Advocate* takes the name of the CENTRAL *Christian Advocate*. It is published at St. Louis under the patronage of the Arkansas, Missouri, Iowa, and Illinois Conferences. A newspaper has also been established at St. Mary's, Iowa, on the Missouri. Two had been already started at Kanesville or Council Bluffs.

The *Boston Traveler* has lately commented on the trip of Mr. Samuel Lawrence from La Salle, Ill., to that city, via. Chicago, Cleveland, and Buffalo in forty-nine and one-half hours—distance, eleven hundred and fifty miles. Not ten years ago the writer was between four and five weeks from Boston to Burlington, Iowa, via Philadelphia, the Ohio River and St. Louis. The northern route—the Mackinaw route was the northern one then—was but little if any quicker or cheaper. A few months hence, the traveler will be able to pass in little longer time than Mr. L. consumed between La Salle and Boston, and by January, 1855, the trip will be made between Burlington and New York over a more direct route in less time—say forty-eight hours—and the distance will be less by nearly a hundred and fifty miles.

The harvesting of the farmers of southern Iowa is under way while I write. Every kind of grain and fruit is coming forward in unusual profusion and perfection. Such fields of wheat as now spread their yellow waves for miles over all these southern counties, it is good to see. While all parts of the east are suffering from destructive insects, our farms and orchards are exempt. Even the curculio is scarce and doing little, and plums, as well as apples, pears, and grapes show a bountiful promise.

Much is doing at present for the improvement of stock. We are subject to a great and constant drain, however, from California. The following statements are made in the July number of the *Iowa Farmer*, a fine agricultural journal started three months ago at Burlington:

"Conversing a short time since with a returned Californian, and informing him of the vast numbers of cattle, sheep, &c. driven through our state this spring, he remarked that numerous as were the California drovers of 1853, they were nothing to what would come hereafter. Hundreds of men in the Golden State were laying up money for the sole purpose of coming to Iowa and Illinois to purchase and drive cattle and sheep. This trade is the most profitable of any now carried on in California, and is one which we are assured it is impossible to overdo for the next twenty-five years."

The same journal also states that one of our farmers last week sold his wool of this year's clip at — cts a pound. This will account for the fact, which may have puzzled some of your farmer readers, that the sheep of Vermont and New York are coming in large quantities to the prairies of Wisconsin and Iowa. When our railroads and coal fields shall come together, and the results begin to appear in extensive woolen as well as other manufacturers, the business of wool-growing will be indefinitely extended.

Two important questions have just been decided in the Supreme Court of this state. One is the constitutionality of certain provisions of our liquor law. The Code of Iowa forbids the dram-selling business, and declares dram-shops public nuisances. It also provides that an information or indictment "may be made or found against the shop or building or ground itself in or upon which the prohibited traffic is carried on." Under this last provision certain buildings used as dramshops in the city of Burlington were indicted, at the last term of the District Court, as well as the dram-sellers, and the indictments demurred to. The court sustained them, and the supreme judges have affirmed the decision on writ of error. The case was ably urged, and settles principles on which the Maine law can be solidly founded ere long in Iowa, viz: that the *place* where liquor is retailed can be proceeded against as well as the *person* retailing it; that property used in the prohibited business is without the pale of legal protection, and under the liability to summary process, which all public nuisances are under; that the provisions of the Constitution of the U. S. (Amendment 5): "No person shall be deprived of life, liberty, or property without due process of law," and of the ordinance of 1787, "No man shall be deprived of his liberty or property but by the judgment of his peers or the law of the land," applies to the case only in this sense: that where property is used in the liquor trade in Iowa summary process of abatement as a nuisance is "due process of law."

The other question respected the constitutionality of county subscriptions to railroads, and came up in the case of Dubuque County *vs.* the Dubuque and Pacific R. R. The Court decided in the affirmative. It is a matter of intense public interest at present, as a great many counties have the question of subscription to the several railroads crossing the state westwardly (by the issuing of county bonds) before them for decision at the August election. County subscriptions are popular, and in default of Congressional grants of land—Iowa not having yet been favored as Missouri and Illinois have been—quite a necessity. In the present state of the English stock market there is every inducement for prosperous counties in western states to vote them, as they are sure to sell to English capitalists seeking this kind of investments; and how prosperous even a western county can be I will show by a specimen. The county of Des Moines, Iowa, is out of debt, and on the 30th of last month had $7,506 47 in real estate and other assets, and $7,268 54 cash in treasury. A financial crisis is approaching, and *some* western railroads now projected and much talked of, will go to the bottom, doubtless, for want of good public and private securities; but there are others which *will* be built, and will prosper.

The survey of the railroad through the county above mentioned from the Mississippi to the mouth of the Platte is about to commence, being made at the expense of the powerful and wealthy Michigan Central R. R. Co. This road will be completed to the Des Moines River in eighteen months, connecting the most beautiful stream in Iowa, flowing through the heart of the great coal field and also the richest agricultural region of the state, with the Atlantic at New York by a route whose directness and relations to the straight line from New York to San Francisco I have already pointed out. Yours, &c,

VIATOR.

THE COLORED POPULATION OF BOSTON.

The last census estimated the colored population of Boston at 1970, but it is much larger. When the census was taken the colored people were *shy*, and hundreds, not caring to be identified, refused to report themselves. They number now, within the limits of the city, not much less than 3000.

They have five churches,—two Baptist and three Methodist. As not much has been known of these churches beyond their own limits, it may be of use to state some facts, gathered with considerable care and labor from the pastors chiefly, but in a few instances from deacons and clerks.

The Twelfth Baptist Church, of which Rev. L. H. Grimes is pastor, is located in Southac-street, and was organized, seven years ago, with twenty-three members. It has increased to one hundred and forty-one members, and the congregation averages about two hundred. They have nearly completed a new and very convenient house of worship, and have paid towards it $6000. It will take $1200 to finish it, and this will not be wanting. They have been freely aided by the churches of the city of all denominations, and among the largest contributors I see the names of Robert G. Shaw, Amos Lawrence, and others of that stamp.

Mr. Grimes took this church at its beginning, and has struggled with it up to its present position. When they were few, poor, and without a place of worship, he lived chiefly by his own exertions, having a trade, his wife also being a good dressmaker; but the work of raising funds for the church, which was done chiefly by his own personal and persevering labors, at length absorbed all his time and he was put upon a salary of $300. At no time has he had more than this, and yet he devotes his whole time to the flock. He lives in a good brick house, and *owns* it, subject to a mortgage, a few hundreds of "cash down" which were required, having been given by Dea. Grant and a few others. Somehow or other, his people and other friends manage to know just when his coal is out, and a fresh supply comes; and so of his meat, coat, hat, &c. Thus, with no *promise* of more than $300, his wants are met, and he is quite comfortable the year round. I should not know where to look for an instance of more faithful, trusting and useful pastoral labor, or of a people more united and earnest in their devotion to religious interests.

But all is not told yet. Just as this church and society were beginning to struggle with the effort to build a house, and feeling that they were too weak for the task, *the Fugitive-Slave law* came like a thunderbolt upon them, creating dismay and confusion, and driving *sixty* of their number to Canada. Among these were some of their most reliable men, two of them being deacons of the church. In their fright and deep sorrow, these people sold their effects for almost nothing, glad to get off with what was more to them than property and life. One man named Jackson had a sick, and, as all thought, a dying wife at the time; yet for days he did not dare to go from his hiding place to see her, and finally a flight to Canada was resolved upon, the sick wife urging it, and saying she would die and meet him in heaven. She survived, however, and her husband, having got into good business, sent for her. She sold all to go, but just as she was about to start a telegraphic dispatch informed her of his death. She still lives, broken down in health and spirits.

As for the two exiled deacons, Mr. Grimes found means of raising $750, with which he *bought* them, and they came back. He raised $550 more, with which he obtained the freedom of two others of his church, who also returned. The rest remained in Canada, and have generally done quite well for themselves, as their friends learn; three of them have died there. I may add that Rev. Mr. Grimes resided in Washington till he came to Boston, in 1845, and that he is a man of fine appearance, strong intellect, and good education. I should mention also the fact, that he has in his church a woman who is 109 years old,—was born a slave in Reading, this state, and was freed by the Abolition act of the Commonwealth. She relates incidents of her bondage and the history of those days of slavery with all the freshness and interest of a revolutionary patriot. She is quite vigorous, and is out to church twice every Sabbath.

The First Independent Baptist Church (colored, for I am speaking of no other,) was organized in 1805, and has its location on Belknap-street Their house of worship was built in 1806, and will seat five hundred. It is about to undergo repairs at a cost of $2000. They have had ten settled pastors, Rev. Mr. Thompson being their present minister. The church numbers 124, and the congregation from 150 to 200. They have a Sabbath-school of 75 members, and a library of 325 volumes.

This church and society lost about 40 members by the rending and sundering force of the Fugitive (expatriative) law. Their strength and courage were thus taken down many degrees, and the tales of pecuniary suffering and domestic grief which you will hear in going among those families, are enough to sadden any heart. Comparatively little is known, beyond their own circles, of the crushing, death-dealing blows of that dreadful law.

Of those who fled to Canada from this church, two have since bought themselves and returned, and two or three others have come back. Many families remain broken up, scattered and blighted, as to earthly hopes.

The Zion Methodist Episcopal Church, in West Center-street, has 85 members, and a congregation of about 130. It was organized in 1837,—has a good chapel, and is now in a prosperous way. Their minister, Rev. N. P. West, is sick in New York, and fears are entertained that he will not preach again. They expect to hear soon a Rev. J. P. Thompson, from your city.

This church lost ten of its best men by the Fugitive-Slave act. It is some consolation that they went North instead of South. Three have bought themselves and come back; no others have returned. You will judge of the urgency and distressing fears under which they acted, from the fact, related to me by the deacon, that one of their families, consisting of a husband, wife and four children—one an infant—in easy circumstances, hastily sold their goods, and started off in the winter in a sleigh, and thus made the long and dreary journey to Canada. They all lived to get there, but one of the children died soon after. They are now comfortable, as are all the others from this society.

SHADRACH was a member of this church, and much esteemed. The night before his arrest, he took part

on accumulating debts until involved beyond the hope, if not possibility, of extrication; there is no other alternative if I continue in the ministry.' I confess, Messrs. Editors, I am unprepared to say his decision was not the right one; that when, *in the providence of God, a place was provided for him*, where he could earn a living for those dependent upon him, and still be useful, as every man indeed may be, but be in an especial manner useful in his Lord's vineyard, he did wrong in concluding to devote himself to agricultural pursuits, at least until he could free himself from the embarrassments which his ministry had brought upon him. How *in common honesty* could he have determined otherwise?

But his *covenant*, what became of that? "We are only troubled about our covenants," say the pastors of the convention. Why, we are at least at liberty to suppose that one who left the ministry that *he might be able to meet his covenants to his fellow-men*, which the Scriptures commanded him to do, would not be entirely regardless of his vows unto God Most High. It does not appear to me necessary to charge him, as they virtually do, with a want of conscience in this matter. How is it, I would inquire, that any man determines that he is called to the ministerial office? Is it not by observing the leadings of Infinite Wisdom, the plain indications of an all-guiding Providence? Is it not by a careful weighing of the subject in view of these indications, by fervent prayer for divine counsel, and a conscientious and fixed determination to follow what seems to be right? But may not a man arrive in the same way at the decision, that the course of his duty does not *now* lie through the work of the ministry,—that whatever may have been his past opinion or calling, he is now bound to labor in another sphere. If ill-health, or a call to some professorship, or to the charge of an academy, or to the editorial chair, or numberless other changes, will justify a man in laying aside in great measure the proper functions of the ministry, is it not *possible* that domestic obligations, and the maintenance of faith between man and man, may, in some cases, justify the same step?

As to the other questions of the "Convention" I will leave "that farmer" to answer them if he chooses. As to his worldly prosperity, he can speak more to the purpose than myself. His modesty, however, might prevent his telling "how much he now does for the comfort and support of his own minister and for the conversion of the world." If I am rightly informed, he is very active and useful in both these ways—bearing his proportion in the support of the Gospel at home, and preaching it as opportunities present themselves to needy churches, and to as many of the destitute and perishing as he finds accessible. * M. *

The Independent.

NEW YORK, THURSDAY, AUG. 4.

COMMENCEMENT AT YALE COLLEGE.

It is the season of college anniversaries. The commencements are crowded into the dog-days. Our columns of intelligence will show what is done at one college and another in the way of conferring academic degrees, and how flourishing is the republic of letters, as represented at these honored and honor-giving institutions.

None of these annual festivals is more noticeable than the commencement at Yale College. The antiquity of the institution,—the great number of its graduates, dispersed as they are over the whole country and in other lands,—the celebrity which it has derived from the renown of the men who have presided in its halls and given instruction to its classes,—and most of all the filial affection with which the alumni, however distant their abodes, look toward their venerable nursing mother—give to the commencements there something of special attractiveness. As Yale College has been to some extent a model after which other institutions, especially in the younger states, have been shaped; so the commencement at Yale College in its forms and accompaniments, is naturally regarded as a kind of pattern commencement.

A college commencement is a day for the conferring of degrees. In the academic dialect of the English universities a person receiving the degree of Bachelor in Arts, in Medicine, in Law, or in Divinity, *commences* Bachelor in the faculty in which he graduates; and afterwards, when he receives, in course, the next degree in the same faculty, he *proceeds* Master or Doctor. *Commencement* therefore, or the time of such *commencing*, closes the college-year. Instead of being the beginning of a term, it is properly followed by a vacation. The orations and dissertations exhibited by those who have completed their college-course, are not the commencement. Still less are the discourses and addresses that cluster around the anniversary, any part of the commencement. The essential thing is the conferring of degrees. The solemn utterance of that Latin formula, "*Admitto te ad gradum baccalaureatem*," is the essential thing, for there can be no commencement without commencing. But, very naturally, the yearly solemnity of conferring degrees upon those who have honorably completed the required course of study, is the great anniversary of every American college; and in modern times the anniversary has become a literary exhibition. In old times, every candidate for a degree proposed his Latin *thesis*, and stood ready to defend it with syllogisms in Latin against all opposers. But in modern times, the syllogistic disputations and the *theses* have wholly disappeared; and in their stead there is an exhibition of what the graduating class can do as writers and speakers. This commencement anniversary is a convenient occasion for orations and discourses by the appointment of various societies; and the more attractions there are of this kind the greater is the resort of graduates and strangers.

The most time-honored of the annual discourses in connection with the commencement at New Haven, is the *concio ad clerum* (sermon to the clergy) preached by the appointment of the General Association of Connecticut. Something less than a hundred years ago, the General Association resolved that a *concio ad clerum* should be preached in the college chapel, in the evening after commencement; and from that time to the present the appointment has been made accordingly, though for nine years past the sermon has been preached, Tuesday evening, in one of the city churches. Formerly the preacher was at liberty to select his own subject of discourse: since 1844, the subject has been fixed beforehand by the General Association. On two occasions, the *concio* has been a remarkable performance, viz., in 1828 when Dr. Taylor preached on "Depravity by Nature," and in 1848, when Dr. Bushnell preached on the "Divinity of Christ." The preacher for this year was Dr. Fitch, late Livingston Professor of Divinity; and the appointed subject was "The True Doctrine of Divine Inspiration." We hope the discourse may be published, not mutilated, as it was in the delivery for want of time, but complete, as it was written. So close and compact an argument on a subject which is attracting more and more attention continually, and which is likely to be ere long the theme of much discussion,—would be a most valuable contribution to our current theological literature, and it would add to the just celebrity of the author.

On Wednesday, the day before commencement, the annual meeting of the Alumni was held at 8 o'clock A. M., in a large upper room of the new building which has been erected within the last year. Hon. Aaron N. Skinner of the class of 1823, presided. The obituary record of the last year was read, containing in its sad roll the names of Professors Kingsley, Stanley, and Norton, to whose memory an affectionate tribute was paid in addresses from Prof. Silliman, senior, who was intimately associated with Prof. Kingsley for half a century, from Prof. Olmstead who was Prof. Stanley's predecessor in the mathematical chair, and from Prof. Silliman, junior, who shared with Prof. Norton in the work of organising and conducting the School of Analytical and Practical Chemistry. The retirement of the elder Silliman—last of those long remembered names, Dwight, Day, Silliman, Kingsley—and the acceptance of his resignation by the corporation, gave a distinct and added interest to the occasion. Another venerable professor, Dr. Ives of the Medical Department, had resigned his office. Never, perhaps, since the resignation of Pres. Day, in 1846, have the assembled Alumni felt so deeply that time is rapidly transferring the affairs of the institution, in all its departments, into other hands than those which have guided it so long and so well. The interest of the occasion was heightened by the announcement that an effort has been proposed and is in progress to increase the endowments of the institution so that it shall be able to keep pace with the progress of the country. Judging from the strong expressions of sympathy with which the announcement was received in quarters where sympathy does not evaporate in words, we are confident that the effort will be successful; and that before the meeting in 1854, the full sum of $150,000 will have been contributed to the college, chiefly by its grateful alumni.

In almost every American college there are voluntary societies of the students for mutual culture by written compositions and by extemporaneous discussion and debate. These societies are recognized by the college authorities, and are in some sense patronized and protected by them, every student being expected to connect himself with one of them, and to avail himself of the advantages which they offer. The "secret societies"—affiliated and ramified in every direction, and with cabalistic names that exhaust the letters of the Greek alphabet—which have sprung up in the colleges within the last thirty years, are of a very different quality, and are not to be confounded with those societies of open rivalry among which every student chooses for himself. In Yale College there are two of those open societies,—the Linonian and the Brothers'. A third, the Calliopean, came into being by secession from the Linonian at the time of "the Missouri question" in 1819, and consisted almost exclusively of students from south of Mason & Dixon's line. Last year, however, the Union having been preserved, and all agitation having been "finally" suppressed by the "compromise measures" of 1850, the Calliopean Society was dissolved. The present year completes a century since the formation of the Linonian, the oldest of the college societies; and great pains were taken to get up a centennial celebration. Arrangements were made, under the sanction of the college government, for a public procession, an oration and poem, and a collation. The procession was formed from the new college building immediately after the close of the meeting of Alumni, and moved to the North church, where an oration was pronounced by William M. Evarts, Esq., a graduate of 1837, and a poem by Francis M. Finch, Esq., of the class of 1849. The poem was, in all the elements of true poetry, quite above the ordinary level of such performances. The oration, with "public life" for its theme, was learned, elaborate, eloquent, and altogether worthy of the orator's high standing at the bar of this metropolis, though slightly redolent of reminiscences from Castle Garden. There was an Evarts once whose powerful articles in the *Panoplist* on the "Missouri question," ought to be republished for the sake of showing what was orthodox and conservative three-and-thirty years ago. The "collation," at which the graduate and undergraduate members of the Linonian Society, and their invited guests, hungry after long abstinence, sat down to eat,—was spread in the new "Hall of the Alumni." Hon. Daniel Lord of this city presided. Among the after-dinner speeches, one from Dr. Cox of Brooklyn was received with pre-eminent satisfaction.

The Alumni Hall, which was first opened for use on this occasion, is a free-stone building, standing behind the Divinity College and in a line with the Library. It has been erected for the use of the Alumni in their annual meetings, and as a dining hall for commencements and like occasions. It will also be used for the public examinations, and perhaps for exhibitions. The second story of the building contains spacious and beautiful rooms for the Linonian and Brothers' Societies; the undergraduate members of those societies having contributed largely for the purpose. Indeed the building itself originated in the spirited proposal of the Linonian Society to build a hall for its own use upon the college ground. The proposal was taken up in the same spirit by the other Society; and in the hands of the college government, the original scheme was expanded into the plan which has now been realized.

The annual oration before the Phi Beta Kappa Society was given, on Wednesday evening in the North Church, by Prof. H. B. Smith of the Union Theological Seminary in New York. It was spoken of in all quarters as an elegant and scholarly performance. This we believe was Prof. Smith's first introduction to the Alumni of Yale. The chief use of the Phi Beta Kappa Society is found in the opportunity which it gives of introducing eminent men who are not alumni of the college to the commencement audience at New Haven.

Of the exhibition on Commencement day by members of the graduating class, it is enough to say, in customary phrase, that it was "unusually interesting." We never attended a commencement that was otherwise. The degrees conferred at the close were as follows:

In the faculty of Arts—Bachelors,	-	102
" " " Honorary do.,	-	1
" " " Masters,	-	36
" " " Honorary do.,	-	5
In the faculty of Philosophy—Bachelors,		7
" " Medicine—Doctors,		16
" " " Honorary do.,		1
" " Law—Bachelors,	- -	13
" " " Doctor (honorary)		1
" Theology—Bachelors,	-	*none.*
" " Doctors,	-	*none.*

The honorary degree in Medicine was conferred on our friend John Wortabet of Hasbeiya, a pupil of the missionaries at Beirût in Syria. The honorary degree in Law was conferred on the Rev. Dr. Walker, President of Harvard College. Professors Silliman and Ives having resigned their Professorships, Henry Bronson, M.D., and B. Silliman, Jr., M.D., were appointed their successors in the Medical Department of Yale College, the latter gentleman also having the instruction in Chemistry in the Academical Department committed to him.

Prof. John A. Porter was appointed Professor of Analytical and Agricultural Chemistry in the Philosophical Department.

Votes of thanks were passed to Professors Silliman and Ives for their long and eminent services, and they were requested to continue in the faculties to which they had belonged as Professors Emeriti.

OUR FRENCH CORRESPONDENT.

Our readers will welcome with pleasure the renewal of the letters of "Our Regular French Correspondent;" and, while sympathizing with him under the trials of his late protracted illness, will rejoice in the (partial, but hopeful) restoration of his health. He will now, we trust, be able to keep us posted up in French events, with which in his present seclusion he will be quite familiar. He will also continue his graphic sketches of the distinguished religious men of France, and, as opportunity may serve, will extend the circle of his observations to the adjacent countries.

GENERAL ASSOCIATION OF NEW YORK.

The General Association of New York will hold its annual meeting at the Congregational church in Owego, Tioga county, on Wednesday, the 24th of August instant, at 10 o'clock A. M.

The first business after the completion of the roll of members in attendance, is the organization of the meeting, by the election of moderator and scribes. Then follows the appointment of standing committees. Next, reports of delegates from this to corresponding bodies, followed by communications from the delegates in attendance from corresponding bodies to this.

There is commonly preaching on Wednesday and Thursday evenings, and a season of one hour is devoted to prayer at each morning session. The preacher for Wednesday evening is Rev. C. Spooner, of Westport, Essex Co. Rev. S. L. Herrick is his substitute.

The report on the state of religion is read in public on Thursday afternoon, followed by a sermon, and the administration of the Lord's Supper.

Rev. Oliver E. Daggett, D.D., of Canandaigua, is the register and treasurer of the General Association.

☞ Persons proposing to attend the meeting are requested not to confound Owego, Tioga Co., a pleasant village on the Erie Railroad, where the General Association is to meet this year, with the city of Oswego on Lake Ontario.

REV. JUSTIN EDWARDS, D.D.

A great man is fallen in Israel. Rev. Justin Edwards, D.D., of Andover, died in Virginia, July 23d, while on a journey for the benefit of his health. His age was about sixty-six years. His mortal remains were carried back to Andover, where the funeral was attended on Tuesday.

Dr. Edwards was a native of West Hampton, Mass. In his boyhood he manifested an extraordinary desire for the acquisition of knowledge, especially in the profoundest subjects of thought. He was a graduate of Williams College, and was fifteen years pastor of the church at Andover, where his ministry was greatly blessed and honored. It was he, more than any other, that studied out and promulgated the doctrines of the great Temperance Reform—the moral wonder of the age; and when the American Temperance Society was formed in 1827, he was chosen secretary, and filled that office till his death. He devoted seven of the best years of his life to the service of the Society, traveling in all parts of the country, and everywhere seeking to fix the true doctrines and practice of temperance deeply in the consciences of the best portions of society. His annual reports of the Society, afterwards embodied in the volume of "Permanent Temperance Documents," constitute a series of linked logic and powerful appeal that can hardly be equalled in the English language.

He was afterwards chosen President of the Theological Seminary, as successor to the eminent Dr. Porter. And when that office was discontinued, he set himself, with the energy of a young man, to the introduction of a system of far-reaching movements for the preservation of the sanctity of the Sabbath, with a view especially to the universal recognition of THE RIGHT of the laboring man and the laboring beast to the stated enjoyment of the Sabbath's rest. Perhaps his labors in this enterprise, great and unquestionably useful as they were, would have been attended with more manifest success had not the public mind about that time been sadly unsettled in regard to the nature and bearing of the doctrine of personal rights, in consequence of the determination in such influential quarters to perpetuate towards one-sixth of our population the denial of the right to have rights.

Of late, Dr. Edwards had been much employed in preparing a Family Commentary on the Bible, for the American Tract Society. The New Testament is published, and will show how perfectly original and unique his mind was, both in conception and execution. He had advanced in the Old Testament as far as the 90th Psalm, on which the last words which he wrote were these—

"MEN DIE, AND LEAVE MANY THINGS UNFINISHED; BUT GOD LIVES. HIS CAUSE WILL EXTEND, AND BY SUCH INSTRUMENTALITIES as He SHALL RAISE UP, WILL ULTIMATELY TRIUMPH."

The most striking traits of his character were greatness and integrity. He completely grasped the greatest subjects to which he turned his attention, and had them in his mind in all their relations. And the powers with which he was endowed he cultivated and put forth with great wisdom, and always employed them to the utmost for the advancement of the best objects. No man could present the great truths of salvation with such transparent clearness and such tremendous cogency, and in such varied, potent applications, as he was wont to do in his preaching as a pastor. No man could lay such far-reaching and all-comprehending plans, having every step of the process so entirely in his mind, and carry them forward with such calm certainty of the result, and yet admit nothing into the process inconsistent with the spirit and example of the Savior. He did nothing which even jealousy could imagine was designed for display, or to "make an impression," or to exhibit himself. The breaking down of his health during the few months of his pastorate in Boston, in 1828, weakened the physical vigor of his giant frame, which before had few equals; but his extraordinary mental power in the investigation of truth, and in simplifying great truths to the general understanding, remained unimpaired. And the uprightness and integrity which marked his whole career of life, will make him a pattern to all other great and good men who shall be called to fill stations of peculiar difficulty and responsibility in the service of Christ.

THE DAY AND THE DESK.

It is no small thing, as it regards the education of the community, that from their youth up they have been taught to discuss all questions from ascertained and authoritative moral grounds. The rhetoric or argument of ancient civilization was secular, both in its spirit and aims. The intellect and the imagination were trained, not the conscience or the affections.

To have the whole, or the greatest part, of the community gather together every week for the religious discussion of life-questions, can not fail to establish a public mind which no other known causes could produce. The family educates the affections. Secular affairs train and sharpen the business faculties. Public affairs give general information; but where is moral training to come from?

The moral element in man has but a sorry chance against his selfish faculties and his passions. A few, in every community, are so endowed as to stand up, men of integrity and of natural religion, without and against training. They may not be Christians. But they are men of a strong religious nature, and of slender passions; to whom justice and an imperfect spirituality is congenial. Such cases are single and isolated. The mass of men are not just nor religious, but upon exceptions. Take men as they rise, and their selfish and animal instincts are more active, more influential than their religious feelings. The habits of life are founded upon current selfishness. The character is shaped by the influence of coarse or four feelings,—the love of property of power, and influence, of praise, and by the love of animal indulgence.

Benevolence, as an overruling power; justice between man and man, as a controlling force; a love of God and a salutary reverence for him, as an atmosphere in which the soul breathes, these are not common. From the beginning of life, the conscience is apt to be uneducated, or overlaid by selfishness, or drugged and silenced. Men are good-natured, or generous, upon occasions. A few are benevolent.

Good nature is self-content, kindly expressed; generosity is an impulse of kindness leading to special acts for another's good. It respects individuals. Benevolence is a man abiding good will to all. It is not an impulse but a life. The peace, welfare, and happiness of others is the very end of life. It seeks its own happiness by the production of happiness in others. Now, in the most select and best communities not one in a thousand is benevolent. Not one in a hundred is generous. Men are both, at *inter vals*. When their own interests or wishes are not to be sacrificed; when kindness runs parallel with selfishness; when good service costs not hing, and is even easier than its opposite, then, one must be either a dyspeptic, or a very bad man, if he be not kind and generous. But in such cases the good feeling is a very narrow val ley between very high mountains on either side. But of all the men that are regarded as respectable in New York, how many act from such deliberate convictions of *conscience*, that it may be said of them they are *governed* by a sense of Right? How many are benevolent,—not in the sense of being good natured when they are pleased, or kind when everything is to their mind, or generous when it costs them nothing and is easier than selfishness,—but when to be so requires self-denial and moral principle? Our own convictions founded upon observation, are, that very few have such benevolence, either by nature or by grace. Our impression is that religion has hitherto developed reverence toward God, carefulness of one's own life and conduct, and benevolence *when it does not cost too much*.

We see nothing in the ordinary influences of society which tends to rectify this: nothing in secular institutions; nothing in the course of business. Schools and seminaries cannot frame the man's habits, nor train the moral nature. It is in this view that we regard the Sabbath and the Pulpit as indispensable to society. The Sabbath is a day of bodily rest doubtless; it is a day for social culture; it is to be advocated for reasons, therefore, of secular expediency.

There is a ground higher than all these. It is the day for religious education. There is no substitute for it. The work which above all others man needs to have done, cannot be done except through the force and observance of some such institution.

The Pulpit is the popular religious educator. Its object is to stimulate and develop the *religious* feelings. All subjects upon which men think or act, all relations and duties, all observances, amusements, occupations, and sympathies need to be discussed by every man from religious principles. Left to themselves, few men will so discuss them. Week by week men hear their daily life discussed, not from selfish principles, not from a ground of expediency, not from popular points of view, but from the highest religious grounds. To have the whole, or the great est part of the community assemble for the expression of reverential feeling is beneficial double ss. This should be *an* element of Sabbath observance. But this very feeling itself will depend upon a previous education and development of the whole religious nature. That development will take place most healthfully and rapidly by such a system of education as shall lead men habitually to look at *all* things from the religious stand-point. When a whole community are wont to have their social life, their secular business, their public duties, taken out of their low and selfish attitudes and lifted up into the light of God's countenance, and then measured, judged, repressed or developed, and wholly bathed or inspired by the spirit of conscience and of love, then they are receiving a moral education, for which there is no other provision except the Sabbath and the Pulpit. And we regard the Day and the Desk to be as needful to the refined and philosophic as to the rude and unlettered, though for different reasons. Gree, culture is liable to take a selfish and subtle pride, which, though not as destructive to the animal economy, are fully as injurious to religious purity as vice and appetite. *

EDITORIAL CORRESPONDENCE.

CONSTANTINOPLE, June 28th, 1853.

I wrote from Smyrna on the 24th, and again on the 25th inst.; in the latter giving an account of the seizure of M. Costa. I greatly fear that his fate is sealed. Some of the officers of the St. Louis expressed to me their regret that it was not in their power to do anything for his deliverance, he having thrown away the only shadow of a claim which he had to the protection of the United States—as a certified candidate for naturalization—by declaring that he had come to Smyrna to settle, supposing that he would be safe under the government of Turkey. But for this the St. Louis would have detained the Austrian brig under her guns until the case could have been referred to our legation at Constantinople. The Governor of Smyrna protested against the departure of the *Hussar* until instructions should have been received from the seat of government, but when I left Smyrna the apprehension was that the *Hussar* would disregard his authority, and would smuggle her captive out of the harbor, under the pretense that Austria would answer to Turkey for the whole affair. Thus a brave and noble man, one who held out so nobly in the defence of Comorn against the Russians, and who having no further opportunity of serving his country in the field had taken up the quiet occupation of a teacher in a foreign port, having been kidnapped as fugitives are kidnapped in the United States, is doomed to die like a dog—no, not like a dog—to die a "*martyr*" for freedom, with a "halo" of glory around his scaffold. He shall yet be avenged;—not by such petty and mistaken retaliation as at Smyrna, but by the country that he strove to free.

The case has produced much excitement in this city also, and has disturbed anew the relations between Austria and the Porte. Many fear that the Porte is too weak to insist upon the inviolability of its territory, and some suppose that Austria has sought, or at least will find, in this affair a pretext for throwing her forces into the scale of Russia in the approaching contest.

I find here among the most intelligent persons a lively apprehension of war. Russia has already marched her forces to the Turkish frontier, and threatens an immediate invasion of the Danubian provinces. At the last advices she had not yet invested the neutral territories. The Sultan has decided to march his entire army against Russia, at the close of the Ramazan—the great Mohammedan fast—that is, in about ten days, unless the Russian shall recede. Some 90,000 troops have already marched to the frontier. Meanwhile all diplomatic intercourse between the powers is suspended; the Russian embassy is deserted; it is reported that the Russian residents in Constantinople are about to take their departure by a Russian steamer now in the harbor, and that the Turks annoy this vessel by refusing her water and other supplies. No doubt Russia could greatly annoy the interior provinces of Turkey, and even overrun and subdue them, for there the English and French fleets could render Turkey no aid. It is supposed, however, that in that event the fleets would move up into the Black Sea, and there annoy Russia as much as possible.

I saw the fleets drawn up at the entrance of the Dardanelles, near the mouth of the Scamander, in face of old Troy, flanked on their seaward side by Tenedos and Imbros, and landward by the promontories of *Rhateum* and *Sigeum*, the tombs of Ajax and Achilles. Would that some Homer might arise to picture the grandeur of these modern armaments upon these old classic shores,—the confronting shores of two continents that Xerxes and Alexander in turn sought to bind with their chains. It was a majestic scene—one that as a spectacle I should have much enjoyed on any other than the Sabbath day;—those 16 French ships of the line, frigates and steamships armed for war, all drawn up in long array with the tri-color flying, and every rope and spar in nicest trim for service, and beside them 12 noble ships and frigates with the flag of England floating, and their sails unfurled for the day's inspection, the music of bells and of bands, the exchanging of signals, the flitting to and fro of the boats of the admirals sent to our steamer for dispatches, the arrival of a grand Turkish war steamer with the admiral and 2000 troops, the excitement of the regiment on board our vessel at sight of their comrades and allies, all gave to war and its enginery a reality such as I had never witnessed, and most foreign to the day of the Prince of Peace.

I was struck with the coincidence of my position with that of the deputation of Scotch ministers to the Jews in 1839. In their journal, under the date of *Sabbath, Aug.* 18, they say, "About seven A.M. we were opposite the island of Tenedos .... We continued sailing along the coast of Troas, the morning being calm and cool, with a bright sunshine and a deep blue sky. Soon we found ourselves in the midst of the combined English and French fleets, consisting of about twenty ships of the line, more majestic than those of Greece, which once carried its thousand warriors to Ilium. They lay there watching the movements of Russia on Constantinople."

It is in direct violation of treaties then concluded that the present movement of Russia is made. If the Czar had played his cards well last year, he might have had the Emperor of France upon his side, with the promise of a share in the spoils; but now France is with England for the defense of Turkey. No demonstration of war has yet been made, but it is said that the fleets will move up into the Bosphorus and the Black Sea next week. It is much regretted that in this great crisis of oriental affairs, the American fleet should be idly cruising on the coasts of Italy where it is needed for no purpose in the world, while here the interests of American commerce may at any moment demand its protection. Happily the United States have nothing to do with foreign wars, but it is desirable that in such a state of affairs they should be fitly represented by a naval force as they now are by the diplomatic legation.

The legation here,—Mr Brown acting as Charge de Affaires in the absence of Mr. Marsh—has addressed to the proper Turkish officer an appeal in behalf of M. Costa—not claiming him as an American citizen, but interceding for him as one who had renounced allegiance to every other government with a view to becoming a citizen of the United States. Mr. Brown's action in the premises will no doubt be approved by our government and by our citizens generally. It is but one instance of his honorable sympathy for the Hungarians, shown on all proper occasions and in all lawful ways. And yet he has been libelously represented as their enemy and a friend of the Austrians.

I learn from Smyrna that at a meeting of the merchants of that city it was unanimously resolved to exclude from the *Casino* every person connected with the Austrian legation. The merchants do not choose to associate with brigands.

There is much spirit here in reference to the war. A corps of reserve for the defense of the city is about to be raised by the citizens. The Turks are strongly excited against the Christians, and the Greeks foment hostility by their folly. It is reported that they have in readiness a banner to wave over St. Sophia on the day that the Russians shall take possession of the city! T.

LETTER FROM MINNESOTA.

MESSRS. EDITORS:—In leaving Connecticut with the intention of laboring for Christ in this far-distant section of the country, I was encouraged by the assurances of Christian brethren that they would remember me and my labors in the far-west. I was disappointed in the appearance of the town of St. Pauls; its location is not as pleasant as I had anticipated; but the Falls of St. Anthony, eight miles above, far exceeded my expectation. The location is beautiful, and the falls are most sublime. I found at St. Pauls two Presbyterian churches, Old School and New, and at the Falls a Congregational church. On last Sabbath we organized an Independent church of ten members at Excelsior, on the Minnetonka lake, in the New York colony, as they call us here. We expect four more to join us when they receive their letters; and in August we expect the mass of our colony, for as yet but few of them are here.

Our church is composed of persons heretofore attached to different denominations, and we have adopted the nine articles for our doctrinal basis that were adopted by the Evangelical Alliance that met in London in 1846.

We have not had the right-hand of fellowship extended to us, for we are as yet unknown; but this one thing we do, which is to extend it to all true Christians who love the Lord Jesus Christ in sincerity and truth.

I must now say a few words of our location and the country.

I have traveled in fifteen of the states, as well as in Europe, and can say that I have never seen richer land than is found in this territory; and our county is conceded to be, on the whole, the best county of land, and its location the most favorable. It lies in the forks of the Mississippi and Minnesota rivers. Our colony is located on the Minnetonka lake, south side, and will be the most central village in Hennepin county, and will doubtless be the county seat. We expect a steam mill to be put up next summer on the lake. We have extended our claim down to the Minnesota river, where we find a good landing, and a most beautiful location for a village, which is to be surveyed out this week.

There are ten proprietors there, who intend to give village lots to those who first build on them, to the number of thirty or forty. There are five already, and a warehouse building. The location on the river is beautiful; it has ten boiling springs, three of them large enough for running mills, and better water I never drank. By going back one mile we get good timber. A county road has just been laid from our village on the lake to this landing, about seven miles.

A number have joined our colony since we came here, and we invite others to join. We have the greatest combination of advantages that I know of; fertile soil, good water, and plenty of timber. A part of our land is openings, with a mellow soil that one yoke of oxen can plow alone; in fact, most of our people have planted without plowing. There are natural meadows that produce three tons to the acre of good hay, not wild, but red-top, strange as it may appear. All who have spent the winters here say they are delightful; some have told me it is the pleasantest part of the year. Examples are frequent of restoration from general debility or affection of the lungs; and the climate seems to possess a tonic power to brace up the physical system. I have gained seven pounds weight under arduous labor of different kinds. Another case;—a man came to our place with his Graham bread, for he said he could not eat with us; but now he eats anything that is set before him, and performs his daily labor; and I can say that we enjoy our pork and potatoes better than we did all the luxuries of the East; there is a satisfaction in eating, for the appetite is good.

C. GALPIN.

RAILROADS IN IOWA.

IOWA, July 24, 1853.

MESSRS. EDITORS:—I see a communication in your paper from "Viator" giving information upon railroad matters at the west. I should judge from his article that he was especially interested in the road passing through Burlington. Now as that is not the only "air-line," perhaps your readers would be interested to know what is doing on another route, the excitement on this route having sprung up in Illinois since the meeting of the last legislature, and in this state within the last two months.

"Viator" neglected to say that the road from Crestline, O., to Logansport, Ind., passed through Fort Wayne. Let a thread then be drawn from Fort Wayne to Burlington, Iowa, and it will be seen that a road between those two points passing through Logansport, Ind., and Peoria, Ill., will be very far from an air-line. Now let a thread be drawn from Fort Wayne to the mouth of the Platte, and it will be found that Lacon, Ill., of the Platte and the east bank of the Mississippi, New Boston on the east side, are directly on the route, Wapello in this state, are directly on the route, or very nearly so. This fact was discovered by a few business men of Lacon and Fort Wayne, but as they had not the means to build the road nothing was done. An agent was sent last fall from Philadelphia to seek out the best route to the valley of the Platte. He was met at Fort Wayne by these men and was so well pleased with their plans that he proceeded no farther. He said to the company from Lacon to New Boston: If you will raise three hundred thousand dollars we will build the road. The subscription already amounts to four hundred and will be increased to more than six hundred thousand. The stock on the road from Fort Wayne to Lacon is all taken and the books closed.

The engineer informed us here, that there were three companies desiring connection with them at Fort Wayne, among them was one organized in New York to build a road straight to the latter place. Connection with this company would give us a road very nearly straight from the mouth of the Platte to New York city with a uniform gauge.

In this state we have six counties as wealthy as a like number on the other side of the river. They will subscribe a million dollars to the road. The surveyors are already on their way to the Missouri. They will complete the entire survey before their return. Col. Morgan, chief engineer on several roads in Illinois, is at the head of the company. Col. Curtis of St. Louis is expected to join them soon. Twenty-five miles are to be put under contract this fall. Have we not then, Messrs. Editors, as good reason to conclude that we have the "air-line" as any others. We think here that this will *undoubtedly* be the great thoroughfare from California to New York.

Yours, &c., ALPHA.

TAUNTON, July 28, 1853.

MESSRS. EDITORS:—Once in awhile after reading your paper I feel that I want to do something for the "Five Points Mission." Mr. Pease is engaged in a noble work, and I wish you would present him with the inclosed fifteen dollars, to help him along a little in his heavenly work.

There are a number of us here who take your paper that like very much Dr. Cheever's articles because he has a sharp eye to the encroachment of the Catholics. Yours, ——.

THE SLAVE CASE AT INDIANAPOLIS.

Our readers all remember the afflicting case at Indianapolis, detailed lately by Mr. H. W. Beecher, of a man of most respectable character and worth, possessing a wife and several children, and with ample property for their support, arrested and imprisoned on the claim of a Methodist preacher from Missouri, setting forth on his oath that the man was his slave, and had escaped nearly twenty years ago, and ever since had lived as a free man. It was a strong illustration of that peculiar feature in Mr. Fillmore's fugitive slave law, which allowed no *laches* or lapse of time to bar the claims of a slaveholder—on the well-known principle that, as they are our sovereigns, *nullum tempus occurrit regi*. By agreement of parties, the hearing on the claim was postponed for sixty days—the man being refused bail, though offered to any amount, and compelled to pay $3 per day to the U. S. marshal for guarding him in jail. The last number of the *Western Christian Advocate* brings us another interesting chapter in the case, which we copy entire:

INDIANA CORRESPONDENCE—FUGITIVE SLAVE CASE.

All the friends of humanity, who have heard of this exciting case, will be glad still to be posted up on the progress of events in reference to it. The trial was put off sixty days to give time to procure evidence on both sides. Ellington has been hunting up evidence, and in order to identify Freeman, he was allowed to examine some scars upon him. This was not permitted to be done by the Court, but was done by the authority of our United States marshal. Mr. Ketchum, Freeman's attorney, went to Georgia, where Freeman lived many years, to get evidence in his favor. He returned to-day, accompanied by a venerable gentleman, named Leroy Patillo, from Monroe, Georgia. Mr. Patillo, accompanied by a few friends, and the counsel for Ellington, went this afternoon to the jail. Freeman knew nothing of their coming till he saw Mr. Ketchum. He seemed glad to see him, and did not notice particularly the rest of the crowd. At last he was asked if he knew Mr. Patillo; he raised his eyes and looked full in the face of his noble benefactor, and then calling his name and grasping his hand, the poor prisoner wept aloud. The good old man was completely overcome. All present were deeply affected at this affectionate recognition, and all were glad that so fine, fraudulent and desperate attempt to rob this man of himself, had so gloriously failed. Mr. Patillo talked some time with Freeman. All present were perfectly satisfied that the man was free. The counsel for Ellington, for the sake of our common humanity, I do hope will now work some plan to get Freeman out of jail. His persecutors ought to be severely punished for perjury and kidnapping. It now amounts to a moral certainty, that a free man has been wickedly deprived of liberty, and confined in a loathsome cell for weeks and months in a free State for no crime whatever. What punishment will be meted out to the diabolical villains that have perpetrated this infernal outrage? Will they escape justice? Alas! there is no justice in the fugitive slave law, and I fear this crime will pass without its reward. The poor victim will have no redress. Well, thank God for the hope of a glorious day of judgment, when all will be tried and judged according to the eternal laws of God!

Mr. Patillo is a noble specimen of the true southerner—a generous, magnanimous Christian gentleman. He loves God and humanity, and seems to be full of the milk of human kindness. God bless the dear old man, who has left his home and friends in the sunny south to rescue a fellow-being from bondage and death! Ten thousand hearts, I know, will respond, "Amen!" I have often noticed that our pro-slavery men in the free States are the most cold-blooded, inhuman, heartless creatures, who feel a fiendish joy in seeing a negro abused or oppressed, while in the hearts of many southerners they will find the strongest sympathy. Mr. Patillo informs me that great interest is felt in Monroe for Freeman. The people there are indignant at this cruel prosecution. Glory to God! the light is spreading. I shall sleep sweetly to-night, and shall try to love God more, who takes care of the poor prisoner. How, think you, dear reader, will Freeman's wife and little ones feel to-night, while the joyous mother tells of the good white man who came from the land of slavery to save their father from woe—bitter, lifelong woe?

A feeble type of Jesus. Jesus came to save us when we were slaves. He opened our prison-doors—he gave us life for death—joy for grief—hope for despair—and heaven, while we deserved hell.

And I most earnestly pray that God would, by his boundless love, save—if possible—the hardened and polluted men who have been engaged in this infamous and malicious attempt to *steal a man*. I hope no new development of political villainy or hypocritical pretense will call for castigation for some time to come, and will just say that, since Mr. Patillo has come from Georgia on this mission of love, I have more faith in human progress, more faith in God, and more faith in my liberty-loving countrymen.

I shall not trouble you any more with this case, unless something peculiarly interesting should occur. B. F. CRARY.

INDIANAPOLIS, July 21, 1853.

OUR HOME COLUMN.

COMMENCEMENT AT THE FREE ACADEMY.

A new member claims a place this year in the catalogue of Collegiate Commencements. The New York Free Academy, the topmost flower of our noble system of public education, graduated on Tuesday last its first class, the Academy having gone into operation only three years ago. The President of the Board of Education occupied the Chair on the occasion, and the platform was graced by the presence of Dr. Ferris, Chancellor of the New York University, and others of mark and note. Seventeen orations were delivered by members of the Academy and very creditably to themselves and their instructors. Medals were then distributed, and the President announced that the Board of Education would confer the degree of Bachelor of Arts, as soon as empowered to do so.

"What's in a name?" Here is our system of free school education taking up the poorest boy who lives perhaps on the borders of the Five Points, and sending him forth with all the ripe and finished culture of our proudest universities. With all its sins and miseries, the city that can show to the world such a scheme of education deserves respect and has something to be proud of. And who will allow his narrow sectarian prejudices to peril such a bulwark of public intelligence and virtue? We want no parochial schools, Catholic, Episcopalian or Presbyterian, but the free, public, unsectarian common school which has been such a glory in our land.

FIRE IN THE NEW BIBLE HOUSE.

Before being able to carry into effect the purpose long cherished of giving our readers something more than a general account of the New Bible House, which is so conspicuous a feature of our city and in which Christians all over the land have an interest, we are called upon to record the occurrence of a fire within its newly erected walls, which might easily have resulted in its complete destruction. Such a result we cannot think of but with pain, and that not so much on account of the pecuniary loss which would accrue as of the moral disaster which it would occasion in stopping, though but for a season, the beneficent outflow of the life-giving word of God which is thence so freely and bountifully dispensed. We copy from one of our daily papers the following particulars of the fire which took place last week:

"About 10 o'clock last night a fire broke out in the sixth story of the New Bible House, in the room on the corner of Third Avenue and Eighth-street, occupied by the compositors. The firemen were soon on the spot, but in consequence of attempting to pass the hose up through the entrance on Eighth-street, which does not reach higher than the second story, considerable delay was experienced in subduing the flames. Had an efficient watchman been present to direct the companies to enter through the alley-way in Ninth-street, into the court-yard, consider

CHILLICOTHE.—We have just learned that Rev. W. H. Beecher has resigned the pastoral care of the Second Presbyterian Church in Chillicothe, he having received and accepted a call to the Congregational church at Reading, Mass., (twelve miles from Boston.) Mr. B. has labored at Chillicothe three and a half years, during which time the church has been relieved from a debt that had long burdened it. He leaves now a *clear* and inviting field for the man whom God may send to be his successor. Chillicothe has nine to ten thousand inhabitants. It will soon be connected with Marietta by railroad, and must grow rapidly. The church is not large; but they have a neat and commodious edifice, 75 by 45, which has cost $10,000, and is *all paid for.*—*Central Ch. Herald.*

MASSACHUSETTS.—By a report presented to the Massachusetts General Association, it appears that whereas clergymen, on an average, remained in their parishes nine years, fifty years ago, they now remain permanent only from three to six years. This is the estimate in regard to the Orthodox Congregationalists of this State. The facts now are thought to be against the interests of ministers, as well as their usefulness, and the true interests of the churches.

MICHIGAN.—The published minutes of the General Association of Michigan, for 1853, have more than ordinary value. The number of churches reported on the statistical tables, is 82. The largest church has 265 members. The next has 247. Another has 213. Seven have between 100 and 200 members each. The remaining seventy-two make their report of members with only two figures each. The entire number of members in all the churches is 4,274.

The Rev. Wm. T. Brantly, the New Orleans *Chronicle* says, has been invited to become the pastor of the First Baptist church in Savannah, Ga. The same paper adds that a salary of twenty-two hundred dollars has been provided.

The *Religious Herald* states that the Rev. Cyril Pearl, of Maine, has been engaged to assist in the editorial department of the *Fountain*, a Temperance paper published at Hartford, and is expected soon to remove to Connecticut and labor for the prosperity of the temperance cause.

We understand that the author of "Shady Side," (wife of Rev. Mr. Hubbell, late of Avon, has been refused a letter from the church there to the church in North Stonington, in this state, where Mr. H. has been called to settle as pastor.—*Rel. Herald.*

In no state in New England are candidates equal to the number of vacant churches, or to the actual demand for pastors. The scheme of *church extension* cannot be carried on without at the same time working out *church extinction*, since where one is organized, another must be virtually destroyed, as a church cannot live without a pastor.

RESIGNATION DECLINED.—Rev. H. J. Eddy, of the Cannon-street church, N. Y., recently resigned his charge, to labor for the New York State Convention. The church, however, refused to accept the resignation, and he will doubtless continue to labor with the church of his recent charge.

Rev. Dr. Palmer, of Columbia, S. C., declines the call to the Penn Square Presbyterian church, Philadelphia. He has not declined, however, the Professorship at Danville.

Rev. William A. Houghton, late of Northboro, has received an invitation from the Congregational church and society in Berlin, to become their pastor.

Rev. J. B. R. Walker was on the 11th ult. dismissed from the pastoral charge of the Elm-street Congregational church and society in Bucksport, Maine.

Rev. R. F. Cleveland, Secretary of the Central Agency of the American Home Missionary Society, has received a call to the Presbyterian church in Holland Patent.—*Syracuse Journal.*

Rev. Alpha Miller, late of Andover, Conn., has removed to take charge of the congregation of Grassy Hill, in Lyme.

We understand that Prof. Wilson has received a call to the pastoral charge of the First Presbyterian Church in the city of Hudson.

The following missionaries sailed from Boston on Tuesday, in the Sultan, for Smyrna:—Rev. Wm. Goodell, Rev. J. N. Ball, Mrs. Ball, Mrs. Schneider and son, missionaries of the American Board of Commissioners for Foreign Missions.

DEPARTURE OF MISSIONARIES.—Rev. Mr. Barker and Mrs. Barker sailed from Boston on Tuesday, for Bombay, in the ship Arabella, in the expectation of being connected with one of the Mahratta missions of the American Board. For the present they will probably reside at Satara.

The 5th ult., Rev. Jacob Chapman, was installed pastor of the Congregational church in Marshall, Clark county, Illinois.

Rev. Isaac Jennings, recently of Stamford, Ct., has received and accepted a call to become the pastor of the First Congregational church in Bennington, Vt., with a salary of one thousand dollars.

The Church and Society in Lee, have extended a unanimous invitation to Professor Gale, of East Windsor, Ct., and formerly of Ware, to become their pastor. It is supposed he will accept.

Rev. Mr. Ellenwood was installed as pastor of the N. S. Presbyterian church in Belvidere on the 21st.

On the 14th of May, the Presbytery of Greenbriar ordained Jacob Winters and installed him pastor of the Parkersburg church. The prospects of this church are encouraging, and the field of labor on which Mr. Winters has entered is regarded as one of the most encouraging in Western Virginia.

A GIFT FROM AN ABSENT FRIEND.—Hugh Campbell, Esq., of Philadelphia, brother of Andrew Campbell, Esq., of Letterbratt, having learned that the Glenelly Presbyterian church, Upper Badoney, (which he was in the habit of attending in the days of boyhood,) was undergoing repairs, has generously forwarded to the committee for that purpose a donation of £20, for which both minister and people feel truly grateful.—*Belfast (Ireland) paper.*

The Presbytery of New Lisbon, Ohio, met at Salem on the 14th of June, and ordained and installed Mr. Joseph S Grimes as pastor of the Presbyterian church of that place. Rev. A. S. Billings preached the sermon. Rev. Mr. Williams presided, and gave the charge to the pastor and people.

Rev. William H. Ten Eyck, formerly of Hyde Park, was installed into the pastoral charge of the Reformed Dutch church of Astoria on Sabbath afternoon, 17th inst. The sermon on the occasion was preached by Rev. Elbert S. Porter.

We regret to learn that the Rev. Mr. Tenny, of Lyme, N. H., has been laid aside from his pastoral labors, for some months, by a serious affliction of the lungs.

Rev. Mr. Richards, of Nashua, N. H., has been requested by his people to suspend his labors, in consequence of protracted prostration of his strength.

PIEDMONT.—Rev. Dr. Revel, who sailed for Europe in the Baltic, has obtained about $4,000 for his object; and arrangements, we understand, have been made for raising the remainder of the sum needed to carry out the cherished plan of the Waldensian Synod for establishing a Theological Seminary at La Tour, in the valley of Piedmont.

Rev. John Leighton Wilson, whose appointment as one of the secretaries of the Board of Foreign Missions we have before announced, has signified his acceptance, and will enter on the duties of his office within a few weeks. From Mr. Wilson's experience as a missionary in Africa for near twenty years, as well as from his discretion, zeal, and talents, we feel assured that he will prove a valuable acquisition to our foreign Board.—*Presbyterian.*

DECLINED.—We understand that the Rev. Stuart Robinson of Baltimore, declines the D.D. conferred on him by Centre college. Mr. Robinson would have acted more in accordance with our notions of his usual good judgment, if he had done as so many others of his brethren have done, just submitted quietly to the calamity. The less said about some things the better.—*Presby.*

William B. Banister of Newburyport, who died a week or two since, has left the principal portion of his property, say about $40,000, to be divided equally between the American Bible Society, the American Board of Commissioners for Foreign Missions, the American Education Society, the Massachusetts Home Missionary Society, and the American Colonization Society.

MONROVIA.—Bishop Scott, who is on a visit to Liberia for the supervision of the Methodist missions there established, after preaching to large and very attentive congregations on the Sabbath under the shade of tamarind and mango plum trees in the government lot, ordained there ten brethren, five of whom are local preachers, in the office of deacons, and eight to the office of elders.

CONSIDERATE.—The *Christian Intelligencer* says: A highly esteemed member of one of our city churches has, through the Board of Education, presented to each of the young men of the graduating class in our Theological Seminary at New Brunswick, who may need the same, thirty dollars in cash, and twenty dollars in books. These amounts to be available to them as soon as they shall have obtained their professional certificates.

GOOD NEWS.—G. de F. in the *N. Y. Observer*, states a great outpouring of the Holy Spirit in the Department of Drome, France, where of 250,000 inhabitants, 50,000 are connected with the Protestant communion, though few of them are pious, in the proper sense of the word. In the village of Montmyrant, there is perhaps not a single house in which the Lord does not reckon some converts; many children have been led to Jesus, and persons of all ages have been brought to the foot of the cross. The Roman Catholics are much amazed at these things. In other villages, also, the same good work is visible, and the children of God elsewhere, who have been laboring and praying for such displays of the riches of grace, are encouraged and quickened.

LITERARY INTELLIGENCE.

GAZETTEER.—"A New and Complete Statistical Gazetteer of the United States of America, founded on and computed from Official Federal and State Returns, and the Seventh National Census." By Richard Swainson Fisher, M. D., author of the "Book of the World," and other statistical works. Published by J. H. Colton, 86 Cedar-street. Royal 8vo., pp. 960. Dr. Fisher is doubtless the most studious, diligent, untiring and reliable statistician in this country. His devotion to the science of statistics amounts to a passion. And his zeal is not stimulated by a desire of personal display, or to promote a theory, but by a love for exactness in knowledge, of the state of the world and the progress of affairs. So far as accuracy of observation will go, and indefatigable research, with the means our governmental reports will furnish, his statistics may be relied on. For the deficiencies and blunders of the census returns, and other public documents, he is not responsible. Nor has he indulged, like Mr. Kennedy, in the vagaries of theoretical speculation, but given the facts, most carefully collated, and left people to speculate on them as they like. We have not examined the historical and geographical parts, so as to judge of their general accuracy,—especially in respect of verbal and literal errors, to which such a work is terribly liable. But we have no doubt that it is in all respects much in advance of any other publication of the kind.

The general articles on the United States, and the several States, and on the principal cities of the Union, are models of completeness and condensation. The general character of the work is thus set forth in the publisher's circular:

The "*Statistical Gazetteer*" describes and sums up all the prominent and material interests that make and distinguish the several political and civil divisions of the country; the physical peculiarities, the mineral and other resources, the capacities for agriculture, manufactures, commerce, and other industrial pursuits, and the present condition of each section, in accordance with the ascertainments of the Seventh National Census, taken in 1850, and other Federal and State returns.

Among the more prominent subjects treated of in the Gazetteer, may be noted the following:

Geography,	Judiciary,
Hydrography,	Constitutions,
Geology,	Military,
Natural Products,	Benevolent Institutions,
Population,	Criminal Statistics,
Agriculture,	Pauperism,
Mines,	Religions,
Manufactures,	Education,
Commerce,	Common Schools,
Navigation,	Academies,
Railroads,	Colleges,
Canals,	Universities,
Telegraphs,	Public Libraries,
Government,	Public Press,
	History, etc., etc.,

and a great variety of other useful and important information, touching all the relations of political, industrial, and social life in the Union; also, descriptions of every County, Town, District, City, Village, and Post office, exhibiting the relation each holds to the general interests of the country, with full and complete statistics on each topic treated on. The whole is arranged in an *uninterrupted alphabetical order*, which has been deemed best for easy and ready reference.

DOMESTIC LIFE.—"Hints for the Household; or Family Counsellor." By Rev. W. M. Thayer. 12mo, pp. 288. Published by John P. Jewett & Co., Boston; Jewett, Proctor & Worthington, Cleveland; and Low & Co., London. It contains chapters on the several family relations, conjugal, parental, filial and fraternal; on the family Bible, Sabbath, altar, and afflictions; and the "whole family in heaven."

DANA.—"Norman Maurice; or, the Man of the People; an American Drama." By W. Gilmore Simms, Esq. 4th edition, 12mo, pp. 169. Lippincott, Grambo & Co., publishers, Philadelphia.

ROMANCE.—"The Romance of Abelard & Heloise." By O. W. Wight, translator of Cousin's History of Philosophy. 12mo, pp. 266. Published by D. Appleton & Co.

O. S. AND N. S.—"The Old and New Schools; an Exhibit of the most important differences in their Constitution and Church Polity." By Rev. N. L. Rice, D.D. 2d edition, 18mo, pp. 133. Published by John D. Thorpe, Cincinnati. The work of a veteran controversialist, first published in 1837-8. Published as an offset to Dr. Judd's book. To prove that the Old School did not over estimate their dangers in 1837, the author says, in his new preface—

"It is a fact, that not a few of those who stood prominent in opposing the Old School, at that time, are now avowedly Congregationalists. It is a fact, that our New School brethren are now turning, as fast as possible, to Ecclesiastical Boards, which they once so warmly opposed. It is a fact, that the Plan of Union, which was so prominent a theme of discussion at the time of the Division, has been repudiated by the Congregationalists, as injurious to their principles. It is a fact, that between the Old School and the Congregationalists there is entire harmony, whilst between the New School and the Congregationalists there is controversy and growing alienation. It is a fact, not denied, that since the Division the Old School Church has made much more rapid progress than the New School—thus affording an instructive comment upon the oft-repeated charge against the former, of holding to a *dead orthodoxy*. It is a fact, that ours is now the most united, homogeneous Church in the world; whilst Abolitionism, Congregationalism, and errors in Theology continue to agitate the New School. These facts require no comment. They demonstrate the wisdom and the justice of the course pursued by the Old School in the unhappy controversy which resulted in the division of the Presbyterian Church."

SIMMS.—"The Wigwam and the Cabin; or, Tales of the South." By the author of the Yemassee," &c. Published by Lippincott, Grambo & Co., Philadelphia. 12mo., pp. 233 and 238, 2 vols. in one. A collection of tales heretofore published in annuals and magazines.

CHARLES V.—"The Cloister Life of the Emperor Charles the Fifth." By William Sterling. Published by Crosby, Nichols & Co., Boston. 12mo., pp. 322. From the second London edition.

BARRELL.—"The Pedestrian in France and Switzerland." By George Barrell, jr., author of "Bubbles of Fiction." 12mo, pp. 312. Published by G. P. Putnam & Co. The author says in his preface:

"The writer came in contact with but little of what is termed high life, his object being to study the *people*, and become acquainted with their habits and amusements. Travelling almost entirely on foot, and nearly in the garb of a peasant, he, of course, had an opportunity of mixing with that portion of the population least generally seen by tourists; and by adopting that mode, was enabled to behold scenes which the fashionable traveller would have sought in vain."

GREENOUGH.—"A Memorial of Horatio Greenough, consisting of a Memoir, Selections from his Writings, and Tributes to his Genius." By Henry T. Tuckerman. 12mo., pp. 245. Putnam & Co. publishers. A tasteful monument to departed worth.

SWEDISH.—"The Bride of Ornberg. By Emilie F. Carlo. From the original Swedish, by Prof. A. L. Krause and Elbert Perce." Published by Cha's Scribner, 145 Nassau-street. 12mo., pp. 220.

SPIRITUALISM.—"Spirit Intercourse; containing incidents of Personal Experience while investigating the New Phenomena of Spirit Thought and Action, with various Spirit Communications through himself as Medium. By Herman Snow, late Unitarian Minister in Montague, Mass. Published by Crosby, Nichols & Co. 12mo, pp. 184. The old proverb that "Unitarianism consists in not believing," would disqualify this writer from serving any longer as a "Unitarian minister," for he believes most spontaneously and even heroically.

PHILOSOPHY.—"Philosophy of Sir William Hamilton, Bart., Professor of Logic and Metaphysics in the University of Edinburgh. Arranged and Edited by O. W. Wight, translator of Cousin's History of Philosophy." Appletons, publishers, 200 Broadway. 8vo, pp. 530. Dedicated to the Rev. Laurens P. Hickock, D.D.

MISSIONARY.—"The Prairie Missionary." Published by the American Sunday-School Union. 18mo., pp. 180. Written by a lady, and said in the preface to be "a plain and truthful statement of facts in the order in which they occurred, during the first eighteen months of the writer's sojourn in the house of a Western Missionary" years ago.

ANNIHILATION.—"Bible *vs.* Tradition; in which the true teaching of the Bible is manifested, the corruptions of Theologians detected, and the Traditions of men exposed. By Aaron Ellis; revised and much enlarged by Thomas Read. Second edition. Published at the office of the Bible Examiner, 140 Fulton-street, New-York." 12mo., pp. 311. The object of this book seems to be, to teach that "the whole man becomes unconscious at death," and that God "will exterminate both soul and body" of the wicked.

THE QUARTERLIES.

The "Mercersburg Quarterly Review" is now published by the "Alumni Association of Marshall College," by M. Kieffer and Co., Chambersburg. The principal articles are on the Communion of Saints, Paracelsus, Ægina, Franklin and Marshall College, Rationalistic Poetry, and the History of Civil Liberty.

The "Biblical Repertory and Princeton Review," for July, concludes, from the April number, the able discussion on the "Idea of the Church," overthrowing the fundamental doctrine of Ritualism, to wit, that "the Church is a visible organization in this world, and establishing the old Congregational Doctrine, that—

"The Church, by common consent, consists of those who are in Christ. The condition of union with Christ is therefore the condition of membership in the Church. If we become the members of Christ and partakers of his salvation, by an external connection with a visible society, and if there is no other way of union with him, then of course that body to which the attributes, promises, and prerogatives of the Church belong, is in its essential nature a visible society. But if, on the other hand, the Bible teaches that a faith which works by love and purifies the heart, is the bond of union with Christ, then a man may be in the visible Church and yet not in Christ, and he may be in Christ, and yet not in the visible Church. The visible Church, therefore, and those who are in the Church, are not conterminous; they are not different designations for the same class of persons. The attributes, promises, and prerogatives which belong to those in Christ, do not belong to the visible Church. This is the sum of the Protestant doctrine on the nature of the Church. It is a company of believers; faith is therefore the condition of membership, and none but believers are members of that Church which is the body of Christ"

The other principal article is the Repertory's customary and somewhat elaborate review of the proceedings of the late O. S. General Assembly, extending to 78 pages. We cannot condense an analysis of that which is itself a synopsis. It touches, with a delicacy all the more stringent for its subdued tone, the question of the right of a minister to decline a professorship to which he is chosen by the General Assembly. Dr. Boardman will understand it. Mention is made of a judicial trial of an appealed case from Georgia, where Rev. Mr. A. was prosecuted by Mr. R. "for having manifested an unchristian spirit." Mr. A. was censured, but Mr. R. was also censured" for the improper spirit which he had manifested." The synod affirmed the decree, and Mr. R. appealed from that part of the decree censuring him. The difficulty originated in the minister's zeal for the temperance reform. The assembly heard the whole case, and by a vote of two to one dismissed the appeal. This leads to a candid admission by the reviewer that the fundamental idea of the Presbyterian organization has broken down, and is proved to be impracticable.

"There is no part of our system which works so heavily as that of appeals and complaints. There are great inconveniences connected with it. 1. The whole Church is liable to be harrassed and occupied by causes of no general importance. Three hundred men sitting in Philadelphia as the representatives of the whole of our Church, may have their time largely occupied in deciding whether a man in Georgia showed, on a given occasion, six months ago, a bad spirit. 2. The General Assembly is, from its size, an incompetent tribunal. Most persons would rather be tried by twelve men chosen out of the Assembly by lot, than by the whole three hundred. 3. The consumption of time is intolerable. A judicial case recently occupied one of our Presbyteries sixty days. It would require three weeks session of the General Assembly, intelligently and righteously to review that case. This is out of the question; and hence, if there is a frequent denial of justice. Such is the disposition of the house to get rid of a protracted judicial case, that every expedient is resorted to, to stave it off."

Such an unqualified admission, coming from Princeton, shows very forcibly the progress of Congregational ideas of late. The remedy proposed is not that which the New School tried and rejected, of stopping appeals at the synods, for it is as impossible for a synod as for the Assembly to hear a case and do it justice. But it is one to which we venture to say no considerable portion of the people of the United States will ever submit, viz: to have all appeals heard and decided by a "commission"—reminding us of the "High Commission Court" of the days of the Stuarts. The old Congregational way is better; settle it in the vicinage.

Mr. Scott sends his reprint of the "Westminster Review" for July, No. 117 or No. 1, vol 37 of the American edition. The subjects treated are John Knox, Over-legislation, Pedigree and Heraldry, Sects and Secular Education, Young Criminals, Moore, India and its Finance, Turkey, Balzac, and Contemporary Literature of England, America, Germany, and France. Something must have occurred in the progress of events, quite adverse to the wishes of the conductors of this work, if we judge from the intensity of the gall they are constrained to pour forth against what they call "Calvinism," in reviewing the writings of Schauffler and B. B. Edwards.

Dr. Kitto's "Journal of Sacred Literature" loses none of its value as its publication advances. The leading article in the July number is an able and useful paper, historical and geographical, on the "Rivers of Damascus," furnished by Rev. J. L. Porter, missionary at Damascus. There are also papers on the Nestorians, from Dr. Perkins and Mr. Stoddard. The Armenian Translation of the Pentateuch, the Samaritan Pentateuch, and the Sinaitic Inscriptions, are valuable articles. Mr. Forster's discoveries are effectually exploded.

(Religious papers please copy.)

The "New Englander" for August contains eight well-written articles, on Abbott's Napoleon, Is the Soul Immortal?, Redemption and The Fall of Angels, Reformers in Austria, B. B. Edwards, Memoir of Dr. Grant, and Layard's Discoveries. Also, quite a number of "Literary Notices," some of them quite pointed. The "Centurial History of the Mendoa Association" moves us to ask that there may be a diligent collation and a faithful use of materials for a History of Brookfield Association, and that it be done during the lifetime of the two venerated fathers whose personal recollections extend over more than half a century of that history. A note by the author of the article published last year, on the "Census of our Population," again rejects the claim of four millions as the number of the German population in this country, but is overhasty in making any concessions on the authority of Mr. Kennedy's speculations with the census of 1850. The article on "Reforms in Austria" under Joseph II., concludes with these instructive remarks—

"Joseph's reforms illustrate the radical weakness of despotical power as an instrument of progress. Suppose a prince of this description animated by the very best intentions and enlightened as well as counseled by the soundest political wisdom. It would seem as if he could do everything. What man in the world has to the same degree the power of commencing reforms, and of carrying them through with rapidity,—reforms which in freer countries meet vested interests, and go forward only against opposition and by slow degrees? But let him make his reforms; what is there to prevent his successor from overthrowing them all? And what more likely than that he will do so, since the classes in society, which the reformer abridged in their privileges, will be apt to court the successor in order to regain what they had lost. It is true, some reforms can never go backwards; as, for instance, the enfranchisement of serfs, which a despot might find it for his interest and for the interest of the country to ordain, and which it would be difficult for any power afterwards to revoke. But reforms of a less sweeping nature may be limited by the life of a single man. Despotism has no institutions; it is the government of arbitrary will; and the most necessary of all changes is to put an end to the reign of mere personal will which it never attempts of itself. Hence, what seems its strength is its weakness; it has no checks upon it, and therefore the good beginnings of the past can be rendered ineffectual by the weak or the crazy successor of an enlightened sovereign. His reforms were prevented from having their full effect while they lasted, by the resistance of ancient interests; but the reaction goes on with rapidity and thoroughness, because no power was created on the side of reform, and all selfish interest in ruling classes is against it."

PAMPHLETS.

D. Appleton & Co. publish "Psychomancy; Spirit-rappings and Table-tippings exposed. By Prof. Charles G. Page, M. D., etc," 12mo, pp. 96. Contains experiments, made it is said in February and March, corresponding with those lately reported from Prof. Faraday.

The "Oration on the Battle of Bunker Hill," delivered in the Broadway Tabernacle, June 17, 1853, by Peter C. Baker, Esq., before "Bunker Hill Chapter, O. U. A.," is printed by Baker, Godwin & Co. pp. 25.

A "Sermon for the Times," on the "Higher Law," preached at Cheltonville, Plymouth, Mass., by Rev. Alexander Duncanson, pp. 16. The remedies proposed against slavery are these—to "pray against it," to "speak against it," and to "vote against it." A potent list.

"A Twelve-years Ministry reviewed in a Valedictory Discourse" delivered at the Congregational church in AVON, East, by Stephen Hubbell," cannot fail to attract attention from its connection with "Sunny Side." pp. 19.

President Sturtevant's "Address on behalf of the Society for the Promotion of Collegiate and Theological Education in the West," May 25, 1853. pp. 28. Printed by John F. Trow.

"Hannah Corcoran" is an authentic narrative of the conversion from Romanism of a young woman in Charlestown, Mass., whose abduction and subsequent restoration awakened such intense interest last spring. It is prepared by Rev. Dr. Caldicott, pastor of the Baptist church of which Miss C. is a member, and by its evident candor and considerateness is fitted to command the utmost confidence, while it challenges the profoundest attention. 18mo, pp. 130.

The "Wesleyan Methodist Bookroom," Syracuse, sends us several useful tracts—

1. Sketch of Rev. Schuyler Hoes.
2. The Maine Law right.
3. Evils of War.
4. The Sin of Licentiousness.

EXPLANATION.—We have received an explanatory note from the respectable publishers from whom we received a book for review, charged with the payment of postage. They assure us that they never intentionally send books to editors without prepaying the postage, and that in the case referred to it was ordered to be paid, but the payment was omitted by the fault of another. We might have presumed as much, but there have been so many of these accidents lately that we found it necessary to allude to the matter. Some publishers seem to imagine that the sending of a book is an act of charity, which lays editors under an obligation. We wish to correct that error.

PREMIUM OFFERED.

The Doctrinal Tract and Book Society offers a premium of two hundred dollars, (the donation of a benevolent individual for this object), for the best Essay on the following subject: viz—

THE MORE PERFECT EXEMPLIFICATION IN CHRISTIAN LIFE OF THE DOCTRINES OF THE GOSPEL, AND WITH SPECIAL REFERENCE TO THE CONVERSION OF SINNERS TO CHRIST. Particularly:

To set forth in a just and striking light, the grand defects of Christian Character which hinder the triumph of the Redeemer's kingdom on earth, and the *cause* of these defects:

To delineate the true New Testament model of Christian character and Christian life:

To revive and perpetuate the faith illustrated in the eleventh chapter of Hebrews, as an energizing and all-conquering *principle*, actually subordinating earthly things to heavenly:

To shew the true sense of the self-denial required by Christ as essential to discipleship: (See Luke 14: 25—35. 9: 23—25. Matthew 10: 37—39.)

To urge the peculiar responsibility of Christians at the present day to attain to a higher degree of faith and holiness, and to exhibit the same, particularly in personal efforts for the salvation of men: Together with, the motives and means of this attainment. (Rev. 22: 10—14.)

The Committee of examination and award are Dr. Humphrey, of Pittsfield, Mass., Dr. of West Medway, and Dr. Hawes, of Hartford, Conn. The Essay not to exceed two hundred printed duodecimo pages. The name of the writer to be in a sealed envelope not to be opened till after the decision of the Committee, and sent with the manuscripts to the Chairman of the Committee, Rev. Dr. Humphrey of Pittsfield, Mass., or the Secretary of the Doctrinal Tract and Book Society in Boston, on or before the 1st of July, 1854.

The individual who gives the premium is desirous of seeing a more elevated standard of piety and devotion in the churches and in the ministry, as will be seen from the following extract from his letter containing his proposal.

"The great danger in this day of light to the Orthodox churches, I apprehend, is that of resting in a *dead faith*. The present I know is called '*the age of action*' But I must think it is '*action*' only in the sense of the *past*. As compared with the work now demanded by the exigencies of Christ's kingdom, the present is an age of worldliness, of lukewarmness and self-indulgence. The merest mediocrity, as a general thing, is given to the work of Christ, while multitudes go for fashion, extravagance and luxury. Even the little we do for Foreign Missions seems in danger of bribing our consciences into the neglect of the perishing around us. The 'bread way' is still the thronged way."

What seems to me to be wanting, is to *keep before the mind*, the proper objects of Christian faith: as in examples recorded in the 11th chapter of Hebrews and elsewhere, so as really and absolutely to control the heart and life of the professed Christian, that he may have the evidence that he is *a Christian*, in the fact, that he obeys Christ in that, whether he eats or drinks, or whatever he does, he does *all* to the glory of God." Never forgetting that, "*Herein is* my Father glorified, that ye bear *much fruit*; so *shall ye be my disciples.*" (John 15: 8)

May not the ministry, by a deeper appreciation of the excellency of the knowledge of Christ, be better prepared to suffer the loss of all things, that they may win Christ and save lost souls; as the way to bring back thy Church to a just appreciation and more worthy co-operation and aid of their ministry? And may not our laymen, and public men, "esteeming the reproach of Christ greater riches than the treasures of Egypt," come at last to choose affliction with the people of God, rather than to enjoy the pleasures of sin for a season. What a moral impression would such a state of things, becoming general in the churches, make on a world lying in wickedness!

When shall all who name Christ, make the glory of God and the salvation of souls a ruling principle, like the Apostles and primitive Christians, like Edwards, and Brainerd, like the Tennents, Harlan Page, and Mary Lyon? What power would such a living exemplification give to the Doctrines of the Gospel as *vital and all-controlling principles.*

According with these views, and desiring to co-operate with the benevolent donor, the Executive Committee of the Doctrinal Tract and Book Society declare the offer of the premium above named. The subject is one of great interest, and worthy of the greatest effort, and best talent in the country and the world.

In behalf of the Executive Committee of the above named Society, SEWALL HARDING, Secretary.

BOSTON, June 15, 1853.

P. S.—Another individual who regards the subject of the proposed Essay as of vital importance, will add to the above named premium, $50 or $100, provided the manuscript selected by the Committee shall answer his hopes and expectations.

(Religious papers please copy.)

COLLEGES AND SEMINARIES.

Washington College, Va.—Commencement Jun 30. Graduates, 6. Baccalaureate address by the president, Dr. Junkin. The *Star* says of the college—

"When parents learn that at Washington College their sons must study or be 'found deficient,'—must depot themselves in a moral, steady and gentlemanly manner, or be dismissed, they will not hesitate to send the 'scion of their house' to the venerable institution—which was cradled in the lap of the Revolution, cherished and fostered by the munificent hand of the Father of his country, and which bears his immortal name."

Miami University, O.—Commencement June 30. Graduating class, 35. The Trustees conferred the D D. on Prof. Moffatt, of Princeton, and Rev. S. Howard, President of the University of Ohio.

"The Board are happy to say that the University has never been in a more prosperous condition. In the number of its students it has reached the standard of its best days. The present Senior class is larger than any previous one, and all the regular college classes number more than at any time since the organization of the University."

A correspondent of the *Presbyterian of the West* says:

"The Board has at last succeeded in establishing and putting into successful operation a Normal School, in which teachers for the 'People's Colleges' can receive the instruction necessary to their all-important work. This is turning our colleges to the right account.

"Christians will also rejoice to learn that out of two hundred and forty-two students present the last year, *one hundred and twelve* are professors of the religion of Christ—that of a class of thirty-five graduated, *twenty-seven* are church members; and that in the college there are nearly *seventy* looking forward to the ministry of reconciliation. In these times, when so few are offering themselves for the service of the Temple, this is cheering news to the lovers of Zion."

Beloit College, Wis.—Commencement July 13. Graduating class, 5. Admitted to the Freshman class, 10. Rev. J. W. Fisk, now a tutor in Yale College, was elected Professor of Rhetoric. Rev. George E. Day, Professor in Lane Seminary, delivered an able address in defense of the "Present Aims and Modes of Colleges, as adapted to the Wants of the Age." It is to be published. The attendance was very large, including upwards of 50 graduates of other colleges, 13 of Yale, 11 of Middlebury, 7 of Williams, &c. The prospects of the college are said to be good. Its site is described as somewhat like Amherst—with the boundless prairie view added. The place was first settled by people from New Hampshire. The editor of the Chicago *Democratic Press*, who speaks in warm terms of the college exercises, says:

"Beloit is by common consent regarded as one of the most healthy towns in the West. Rock river runs through the center of it, in a direction nearly north and south. Most of the business is done on the east side of the river. The college is situated on a high bluff on the same side, a short distance north of the village. The streets are wide and the houses neat and tasteful. Everything seems to create the impression that this is a New England village transferred to the beautiful valley of Rock river. And in truth the citizens are from refined and cultivated, as all those who have shared their elegant hospitality can testify."

Hobart Free College, Geneva, N. Y.—Commencement July 21. The trustees conferred the degree of LL D. on Col. Wm. F. Hopkins, of Naval Academy, Annapolis, Md., and Prof. Isaac W. Jackson, of Union College. The degree of D. C. L., on Richard H. Dana, Jr., of Boston.

Union College, Schenectady.—Mr. Storrs, of Brooklyn, preached on Sabbath evening, before the Theological Society, on "Romanism, what it is, to whom it appeals, how it is to be resisted."

Yale College.—Last week was the *gala* of New Haven. President Woolsey's baccalaureate sermon on the Sabbath, Dr. Fitch's *Concio ad Clerum* on Tuesday, the Alumni meeting and the Linonian Centennial on Wednesday, and Commencement on Thursday.

At the Alumni meeting, the resignation of Professor Silliman, with the recent death of Professor Kingsley, were spoken of as the end of the old dynasty. Prof. S, after 54 years of service, resigns while in the enjoyment of all his powers in as full vigor as they ever were—a blessing which he ascribed to his freedom from the two great curses of young men, rum and tobacco.

Mr. Evart's oration to the Linonians is spoken of as a splendid performance, and all the exercises of the Centennial were entirely satisfactory.

The graduating class numbered 108, of whom 31 delivered orations. No D.D's were given. The LL D was conferred on President Walker of Cambridge. The correspondent of the *Evening Post* says:—

Western Reserve College, O.—Commencement July 7. The Senior class, having been disorganized and withdrawn, there were none to graduate. Professor Emerson delivered his inaugural, on the "Claims of Science on the American People." Hon. George Hoadley, of Cincinnati, addressed the alumni on the "English Republicans of 1649." There were three orations by candidates for the second degree, and some pieces by undergraduates. The Ohio *Observer* says of Mr. Hoadley's address—

"Mr. Hoadley is a strong believer in a True Democracy, and the object of his address was to do honor to the Democrats of that age, and to enforce the maxim, 'that truth, though crushed to earth, will rise again;' that the statesman who battles boldly for principle, regardless of immediate consequences, though he may be maligned for a time, will ultimately triumph, and that a good harvest will certainly be gathered from the seed thus sown;—that principle is a better guide than expediency; and that the right should at all times be maintained without any compromise. The address was well written, and delivered in a plain and unassuming manner."

A Cleveland paper says:

"This college is alive. Its true friends are resolved to make it what it should be. No longer tied down by difficulty, nor weakened by a ragged exchequer, the true course of education in a right spirit. The spirit of the place, and of its professors, will be, unless we mistake, fresh with living truth, and the college, under its new auspices, will tell happily and well upon the church and the world."

Trinity College, Conn.—Commencement July 21. Graduates, 17. The degree of LL.D. given to Rev. T. W. Coit, D.D.; and that of D.D. to Rev. R. A. Hallan of New London, J. L. Clark of Waterbury, and Gurdin Coit of Bridgeport. Literary addresses by Rev. E. Harwood, W. B. Curtis, Esq., and Rev. N. E. Cornwall. The president of the college, John Williams, D.D., having become assistant bishop of the diocese, resigned the presidency. The *Calendar* says—

"The Board of Trustees accepted his resignation with great reluctance. They have elected Rev. Prof. Goodwin, of Bowdoin College, to the presidency of the institution, but have requested that, during the life-time of the Chancellor, the Rt. Rev. Dr. Williams shall fill the office of Vice-Chancellor of the College. It is understood that he will continue to give lectures to the theological students and to the undergraduates."

Delaware College, Del.—Commencement July 21. No graduating class. The correspondent of the *Christian Observer* was impressed with the display on the occasion at the college chapel. He says—

"On the morning of Wednesday, a still larger assembly than that of the preceding evening was found in the Oratory. The platform was covered with honorable gentlemen,—jurists, senators, preceptors of academies, clergymen and others. The students of the college were there, their faces radiant with intellect and hope; and around them was a brilliant audience, an expecting throng in the full expectancy of a rich entertainment. It is very low that it was no ordinary occasion that had brought them together. Soon the sweet melody of the band announced the coming of the college authorities and the president of the college. Rev. W. S. P. Graham, A.M., entered, followed by the College Faculty, all in their scholastic robes, while the Trustees, and Visitors, and Examiners, filled the vacant places of the platform. After the opening of the exercises by Pres. Graham, an Address to the Alumni was delivered by a gentleman of the Bar, whose name has escaped the writer; then came the Masters' Orations, delivered by two of the candidates for the Master's Degree, viz. Rev. Daniel G. Mallery, of Virginia, and Hugh W. M'Neill, Esq., of Washington, D. C.

"The degree of D.D. was conferred upon Rev. A. H. H. Boyd, of Winchester, Va., and Rev. John C. Smith, of Washington, D. C. The degree of LL.D. was conferred on Hon. Ezekiel T. Chambers, of Md. Rev. W. L. Boswell has recently been elected professor of the Latin and Greek languages, and is making arrangements to move to Newark. Delaware College is now well endowed—her students were never so numerous as during the last session—and it is expected that her next session will open with at least 180 students in the college and academy. The next session will open, too, with a full corps of professors, and with every facility for the pursuit of useful knowledge in all its branches."

Williams College, Mass.—Commencement day on the 17th of August. Literary orations on the 16th by Rev. J. N. Danforth, and John Thompson, Esq. Graduating class, 36. A correspondent of the *Puritan Recorder* says—

"The oldest member of the class has just completed his 28th year, and the youngest his 19th; the average age of the whole class is 23 years and a fraction; 29 of them are professors of religion; 13 were pious when they entered college, and 16 have been hopefully converted during their college course; 17 of them intend to enter the ministry—two of whom propose to preach the Gospel in heathen lands; 6 propose to study law, 3 medicine, and 4 to devote themselves to teaching. Of the remaining four, 1 intends to be a farmer, 1 a manufacturer, 1 a civil engineer, and 1 a scientific experimenter.

"During the year past, there have been deposited in the college cabinet fragments of the bones of a huge animal that lived in the days of the Mastodons. It was found in Pennsylvania. Calculating from the length of some bones which are entire, the creature must have been 14 feet in height, 35 feet in length, and must have weighed more than 10,000 lbs. The tusks, though broken, have been put together, and present to the eye a view of them more perfect than they are ever found. They are 10 feet long, and weigh each 160 lbs. This is a relic of the largest animal that has yet been found."

Oglethorpe College, Ga.—Commencement July 20. Graduates 27, of whom 7 are devoted to the ministry, and 10 to teaching. The degree of Doctor of Divinity was conferred upon Rev. C. P. Beman, of Mount Zion, and R

Editors' Cable.

MANUEL PEREIRA; or the Sovereign Rule of South Carolina. With views of southern laws, life and hospitality. By F. C. Adams. Written in Charleston, South Carolina. Washington, D.C.: Buell & Blanchard.

We are quite confident that Mr. Adams, the author of this book, has not shown himself publicly in Charleston at any time since his work was published. He is perfectly aware that the people of that great city "have a law," not written in their statute-book nor expounded by the regular magistrates, but a certain "higher law" of state necessity,—and that "by that law he ought to die," as having written a book against slavery and particularly against slavery as existing and administered in the model and sovereign state of South Carolina. Of course, having written of men and things in Charleston with the greatest possible freedom, he will never venture himself within the reach of such a committee as once waited on the Hon. Mr. Hoar of Massachusetts when he visited South Carolina on public business.

It is to be regretted that Mr. Adams writing about facts of great importance, and writing on the spot where the facts in question had so recently occurred, has chosen to write in the conventional style of fiction. No reader can be sure in regard to any particular incident whether it belongs to the true story of Manuel Pereira, or is only a piece of the drapery in which our author has dressed the story for exhibition. The value of the book as a representation of realities, is in that way materially impaired. Nor is it easy for every reader to repel the suspicion that some personal feeling of the writer has darkened the colors of his story. The book is sold in New York by S. J. Bates, 48 Beekman-street.

THE WAY OF PEACE. By Henry A. Rowland, author of a work "On the Common Maxims of Infidelity, &c. New York: M. W. Dodd.

We have here another of Mr. Rowland's good practical books. "It is designed," says the author, "for those who long for peace, and hope that they have found it, and have begun to walk in its pleasant way." It may safely be commended to young disciples as a guide, and more advanced Christians may read it with profit. All Mr. Rowland's works are lucid in thought, simple in style, and earnest in their purpose and spirit.

THE LECTURES OF GAVAZZI.

The *Journal of Commerce* recently contained the following disclaimer on the part of Gavazzi, in regard to the authorization by himself of the of the lectures recently published by Dewitt & Davenport.

NEW YORK, July 18, 1853.

To the Editors of the Journal of Commerce.

GENTLEMEN:—Permit me, through your journal, to protest, with all my energy, against the so-called Second Course of my lectures, as published by Messrs Dewitt & Davenport, of this city. From the manner in which that publication has been announced, many may be led to believe that I have revised and authorized it; but I solemnly declare that I have neither revised nor authorized the lectures contained in it, it being a private speculation of the publishers; so private that they have not even so much as thought proper to present me with a copy. As to that, however, I have nothing to say; this alone I desire, that the public should know that those lectures are full of errors—errors so numerous, so great, and so outrageous, that, in in hundreds of places, the original meaning is transformed into something altogether unnatural.

I am, therefore, obliged to repeat that I do not hold myself responsible, and that I will not consider myself obliged to reply to any one who undertakes to attack me on the ground of so improper a publication.

If my duty to Italy does not oblige me to return soon, I hope to publish, myself, in the coming fall, my Two Courses of Lectures in New York, (for there were two courses, altogether distinct;) and then my words (however feeble they may have been), will appear, faithful to my mind, and consonant to the truth. Believe me

Yours, most gratefully,
(Signed.) ALESSANDRO GAVAZZI.

P. S.—I shall be much obliged to any journal elsewhere which will publish this, my protest.

We are informed that the life of Gavazzi contained in this volume was revised by himself, and that he began the revisal of one of the lectures but found it so full of errors, that he gave it up. The title of the volume sets forth that it is "Father Gavazzi's Lectures in New York, reported in full by T. C. Leland, Phonographer; also, the Life of Father Gavazzi, corrected and authorized by himself." At first glance it looks as if it was asserted that the Lectures had been revised by Gavazzi, but it is immediately found that no such declaration has been made. How far it was right and just for the publishers and the phonographer to seize upon these lectures as reported, and make a private joint speculation out of them, without according to the author any of the benefits or profits, is a question which the public will determine. We are very sure that the publication is an injury to Gavazzi, if he should publish his own lectures revised, as we earnestly hope he will; it is an injury, because, if six or eight thousand copies of the book already published are sold, this must forestall the sale of the genuine volume to a considerable degree; and it is a gross injustice, that the author should receive nothing of this profit. But as to the injury in consequence of the multiplied errors in the lectures as reported, this will not be so great, because, notwithstanding the errors, the main body of these lectures is so well reported, and they are so full of good sense, strong reasoning, and most important information, that they commend themselves to the admiration of every reader, and will sustain even the high reputation of Gavazzi.

We might present instances of some of the errors in the reported lectures; but we hope that the intention expressed by Gavazzi will be fulfilled, and that he will give to the public the two courses of his lectures in New York, carefully revised. It would form an admirable volume, and could not fail to be widely circulated, with great good resulting. Meantime, in regard to Gavazzi's return to Italy, we wish to present to our readers the following remarks from the editor of the Philadelphia *American Banner*, on occasion of some of Gavazzi's lectures in Philadelphia. We copy these remarks, although they may appear somewhat glowing with an enthusiasm of which many are destitute, yet as an act of bare justice and kindness to an exiled patriot, who has such mighty influences and forces arrayed against him, and who, in consequence of his bold and uncompromising conflict against the papacy, has aroused the utmost malice of open and secret slanderers and foes. C.

GAVAZZI—THE MAN AND HIS MISSION.

Last week we gave a slight sketch of the remarkable man whose thrilling tones of eloquence so recently aroused to the highest pitch of enthusiasm, large audiences of our unusually staid and quiet citizens; but, if we mistake not the character of Gavazzi, he is destined, under Providence, yet to stamp his mind upon this and succeeding ages, in a manner which must render all details of his appearance, manner, and earlier labors of enduring interest. We say "his earlier labors," although his career in Italy has been already marked with great results; first in the field of literature and oratory, in which, from boyhood, he was continually reaping laurels; and secondly, in the march of reform and the revolutionary battle field, for from his earliest youth he displayed that wonderful power over the minds of men which gives him his present fame, ever using it in favor of liberal principles, and in his maturity he was the chief promoter of the attempted regeneration of Italy under Pio Nono, the bitterest opponent of Austrian tyranny, and among the bravest defenders of old Rome against the barbarism of the modern Gaul. We say "his earliest labors," though alluding thereby to his *present* action, because his Italian career forms, to our apprehension, a portion of his *education*, which is even yet in progress. The ardent aspirations after rational religious liberty, which warmed the Jovish Barnabite into the eloquent orator, while yet his mental limbs were bound in the chains of a dark superstition, were but evidences of a soul fitted for future usefulness, but still incapable of looking upon the full blaze of truth with an eagle eye. Even when he first paraded the streets of the eternal city, with the tri-colored cross of Italian nationality upon his bosom, and received from a weak hypocrite the chaplain generalship of the papal armies, he thought he saw in the liberality of a Pope the means of reforming his native land. In years a man, his spirit was still marked by the indiscreet trustfulness of youth. The bands of early training—the errors imbibed in childhood under a system which, before all others, tends to extinguish the light of reason, were not completely broken. It was not until unmerited and bitter persecutions by the very tyrant that at one time applauded his course, had proved the utter faithlessness of the prince who arrogates the power of heaven on earth, that he rose to a full conception of the false foundation of a religio-political system capable of producing such results. Then, from having been the patriotic opponent of the doctrine of papal supremacy, he became the uncompromising foe of Papacy itself, falling back upon the doctrines of Paul, as built upon the immediate teachings of Christ himself, before the church became corrupted by the evil passions and ambition of mere men who sacrilegiously promulgated their heresies in the name of Peter. This was the period of spiritual freedom to Gavazzi. This was the termination of his adolescence. But the young man, by the laws of nature, still carried in his bosom the imperfections of youth. He carries them now. At more than forty years of age the patriot still masks the apostle in his heart. "Italy! dear Italy!" is the wife of his affections—her happiness is the acme of his hopes. She stands ever before his face, and shuts out the vision of the world and the long shadows of coming time. He is still near-sighted, but the evil is beginning to pass away. A happy banishment forced him to reside for some years in England—still happier circumstances drew him to America. His views are becoming enlarged by travel, and the traits of the future Luther begin to be perceptible in his remarks. The apostle, if we mistake not, will soon stand confessed, and the enemies of human liberty who blot out the life of Luther from the histories read in American common schools, will not erase from American hearts the accents of his fiery tongue.

The Italian intellect, in spite of compulsory ignorance and inquisitorial oppression, is rising above the faith in childish superstitions and the divinity of tyrannical and debauched Princes. Hundreds of thousands of Italians no longer believe in the dogmas of a church which, under the pretense of Christian zeal, perverts the mild and beneficent doctrines of the Savior of mankind into apologies for horrible oppressions; but, unhappily, the high hand of power prevents the teaching of any purer belief in that benighted land; and when the faith of years is overthrown in the mind of the Italian, by the absurdities or iniquities enacted in its name, he sinks into infidelity. The only guide to a happier condition, the Holy Scriptures, is interdicted. To preach the Gospel to these, his benighted countrymen—to found a church in which the Christian religion shall be taught them, as it stood before human corruption soiled its garments, and to elevate in Italy the standard of that civil and religious liberty which is the natural offspring of Christian doctrine, appears to Gavazzi the peculiar object of his mission. But such an end can never be accomplished, unless the Papal system be entirely overthrown, and it is this which induces him to take the name of "a Destroyer," not a Protestant. To *annihilate*, not to *protest*, is his avowed design. Still, it is "Italy! dear Italy!" that stands at the center of all his thoughts. In moments of abstraction, to which he is much given, when his usual lively good nature disappears, and he seems, at first, culpably inattentive to the scene around him, we soon discover the warm heart is brooding over the one fond idea. "*Italia! car' Italia!*" steals in a gentle whisper from his unconscious lips, and you forgive the apparent slight in sympathy with its noble cause.

Well, God speed the patriot preacher! May he succeed in breaking down corruption at the center. But he will forgive us for saying that to us, America appears a field of labor not less important. We regret the shortness of his stay among us. Here, he acknowledges, is the great battle-field of Papacy and Jesuitism. He thinks that we sleep so soundly that our destruction is almost inevitable. When looking out with us from the tower of the Eastern Penitentiary, upon the glorious environs of Philadelphia, and all the unusual evidences of wealth and health around, suppiness visible on every hand, "Beautiful! magnificent!" he exclaimed, with a kindling eye; but instantly sinking into momentary dejection, he muttered to his companion, "But what use? what use?" We understood him, though without sharing the extremity of his fears for our future. Those fears, however, are but too reasonable, believing in their justice, that we should be deserts us so soon, to visit England again, where his influence must be comparatively unimportant? A single year of his labors in this country would assuredly render impossible the fate that he dreads for us. He came among us almost unannounced by a miserably slavish press. He was made the butt of the most atrocious falsehoods. He has ever been a friend of limited monarchy in Italy. We are enemies of material for a republic here, and you have a glorious republic, but in my Italy there is yet no material for a republic. We must make the material before we can make the republic!" Yet he was denounced by his enemies here as a disorganizer and a red republican. The Bible, as the Word of God, and especially the doctrines of St. Paul, were the chief theme of his praise, and the foundations of his political as well as his religious faith. An informal committee of the Old School Presbyterian General Assembly waited upon him with their best wishes and an indorsement of all that he had uttered, and the rapidity of his departure alone prevented his receiving an invitation to a seat in the Assembly. Yet he was industriously assailed as an infidel! If, then, in the midst of opposing influences, open and concealed, he has stamped his memory indelibly upon the best mind of Philadelphia, in spite of the Jesuits and the press, what might he not accomplish with a little time, in a field so vast and so important as is offered by this rising and most influential country? God speed the Patriot Missionary! May the freedom of his native land speedily reward his opening labors, and his visit to regions of the starry banner complete the education of the Cosmopolitan Disciple!

THE EXCURSION.

Allusion having been made in your paper to the excursion by the inmates of the House of Industry, we are tempted to add our testimony as eye-witness, to that which is already given of this unusual yet interesting event. Many a company from the sister cities of Brooklyn and New York, come hither in search of pure, country air, and for the pleasure of an invigorating stroll on the green sward; but such keen delight, such exhilaration of spirits as both children and adults here manifested, is seldom witnessed, even in the wide green fields and beautiful groves of Flushing.

We were present at the landing and forming of the line, which was done in a rapid but orderly manner; and having seen the well-known countenances of two of our most esteemed village pastors heading the procession, we needed not a second invitation to follow them to the place of their temporary encampment. We were not there, however, in season to see the dispersion of the children; but those who were present assured us they had never seen such tumultuous joy, and perfect abandonment of delight, as the little ones rolled on the grass, swung from the branches of the trees, or raced in the full consciousness of liberty through the woods. Having for a long time enjoyed their freedom from restraint, they were at last gathered under the sheltering boughs of a cluster of fine old trees; and then at the request of their kind friend, Rev. Mr. Pease, they sang,—their sweet, childish voices lending new beauty to the hymn,—

"The Lord is my shepherd—no want shall I know."

We could not but remember that these had so nearly been "lost lambs of the flock," and hoped they had found one who would lead them to the true Shepherd of souls. Much is said of the man who bears the unmistakeable stamp of genius; but how much more might be written of one who in his deeds and in his spirit bears the stamp of Christ.

Through compliance with the request of some of the "solid men" of Flushing, who were drawn thither by interest as well as curiosity, the company of visitors were favored by an address from Mr. Pease, wherein he gave a concise account of his labors—with an occasional satirical touch here and there, affording a glimpse into the police system as existing at the Five Points. Very soon a pleasing incident interrupted the current of our thoughts; it was the presentation of a purse containing sixteen dollars, from a little girl who is a member of our Congregational Sabbath-school. The sum was collected in a short space of time, and consisted of small sums from little children, almost entirely. As soon as the fact was communicated, there was a unanimous call for the child who had interested herself so much for them; and after being for a few moments the "observed of all observers," and receiving an audible vote of thanks from the children, she quietly disappeared. We would gladly record the name of this little co-worker, but that we know by so doing we should offend the modesty which rendered her so interesting. Surely the recollection of those eager faces, lit up with an expression of kindness and wonder, will linger long, and may it be to her one of many "pleasant memories" that will be the delight of future years.

Now we turn to listen to the words of one who is well-beloved among his people, Rev. Mr. Smith, of St. George's church; and as he repeats the precious words of our Redeemer—"Suffer little children," &c, we look back to the time when Christ said, "Forbid them not," even though his own disciples from love to him would have restrained them. Would that there were fewer unrecorded instances of such mistaken zeal.

Rev. Mr. Reynolds, of the Congregational Church, followed with some very well-adapted remarks. An anecdote which he detailed to the children, completely arrested their attention. Probably it is well known to many readers, but its peculiarity leads to the repetition:—A gentleman riding alone, overtook a poor, ragged boy, by the wayside, and invited him to a seat in his carriage. This accepted, they rode on some time in silence, until they came to a tree which was strangely gnarled and distorted. "Can you tell me, my little fellow, why that tree grows so crooked?" The boy replied, "I guess somebody stept on it when it was a little feller!" It is not necessary to explain *why* the children seemed to see so keenly the point of such a story. But as occasionally a dark face was more prominent than before, like a bronze amidst a group of plaster figures, we thought how true that somebody was ready to *step* upon that young heart, and, for the color of the skin, to spurn it from the society of man, until it grew up deformed and misshapen, a thing of reproach and scorn, with no door opened but that which leads to sin.

The speeches ended, there came a goodly supply of cakes and other eatables; and as the children were once more free, we were at leisure to examine the faces, and judge for ourselves of the propriety of action. Nothing censurable occurred; and their quiet behavior and apparently generous consideration for one another, testified to the care which was exercised in their training by their faithful and tried friend. Some of the faces were of extreme beauty. We could not but notice a group of three—two sisters and a brother, all of Jewish birth. The gentle, motherly expression of the eldest, and the confiding look of the younger sister, while the arm of each was thrown protectingly around the childish form of the little brother, gave a character of fraternal affection, which lent the finishing touch to the group; and there is many an artist who would covet such subjects for his pencil—as well as an Italian face which even now haunts our memory with the eye of fiery brilliancy and mouth expressive of softness and love.

But the thought which was uppermost in our mind, was that of gratitude to the hand that had snatched them as it were from the destroyer, to whom their beauty would furnish greater reasons for using the decoy.

The last, but by no means the least incident of the occasion, was a visit to a spring upon the grounds of the late Dr. Macdonald, to which the company were invited by his estimable lady. If the "cup of cold water" was given in the name of Christ, which we cannot doubt, she "shall in no wise lose her reward."

We were not in time to see the embarking of the company, but trust they were blest with a safe return. We learn that another donation was hastily gathered for Mr. Pease at the "Hall," near by the place of meeting. May these and similar gifts increase to aid our friend in his arduous and most benevolent work.

If this account may give but a faint impression of the interest with which this event was surrounded, in our minds and the minds of many of the good people of Flushing, we shall be amply repaid for our task. S.

FLUSHING, July 224.

For the Independent.

CHILDREN'S DEPARTMENT.

"Shall we have a Children's Department?" asks a correspondent of your paper lately; and from the center of a little group who often inquire, Is there nothing interesting to children in *The Independent?* a mother repeats the question, "Shall we not have a Children's Department?"

Since the days when our good brother Thompson wrote a series of "Letters to my Boy," at Willow Dell, we have looked in vain for a column or a corner to which we could direct our little reading community, and say, this is designed for you.

I owe children much, Messrs. Editors. For the last twenty years or more my brightest rays of sunlight have been children's *smiles*, and the fairest pictures stored in memory's gallery are happy groups of laughing, love-lit faces, which have in years gone gathered around me for amusement or instruction.

Shadows have lain along the landscape of the past, resting on wrecked hopes, and little graves, while mountains of anxious care have made "dark background 'gainst the sky"; but sunny nooks, made musical and glad by merry children-voices and happy children hearts, have filled the foreground, and the cares and sorrows have been as though they were not. Yes, let us have a Children's Department. Let us teach the little ones, and make them happy. We owe it to them. Many lessons have they taught us, and many times made us happy.

May I have the honor, Messrs. Editors, of standing on your list of contributors to the Children's Corner?

Well, children, here is a story for you. It is not a very old story, though you have probably heard something of it before.

It was but last week when three men, who were probably asleep in a boat on the Niagara river, were in some way loosened from their moorings, and before they were aware of their danger, were hurried into the rapid current, which bore them on and on, at the speed of forty miles an hour to a dreadful death. Their boat was dashed about in the whirling rapids, and two of them carried swiftly over the falls, while one was thrown upon logs fastened among the rocks, where he clung for more than twenty-four hours, vainly hoping for life. If you read the story, how the multitude of men on the shore planned for his rescue—how they sent many miles for a life boat—how they sent a box of provisions to keep up his strength until they could devise some way to save him—how for his encouragement they printed on a building, in large letters, "We will save you";—I say if you read all this, I have no doubt your pulse quickened, and your little hearts almost panted with anxiety that he should be saved. But alas! he was not saved, and when he found there was no longer a hope of life, he threw himself upward in the air, and with a terrific shriek sank into the roaring flood, and was carried over that dreadful precipice to be seen no more. Ah! how your little hearts sank within you, as you seemed to hear the echo of that fearful shriek, lost! lost!!

Perhaps some little thoughtful one ceased for a time from play, and sat and mused thus:—How sad! poor man! he will never walk on this beautiful green earth again; he will never see the bright stars twinkling in the heavens; he will never again "see God's face in the sun and moon." Another may wonder if he was a father, and had little children who would never hear his voice again; or if he had a kind and loving mother, whose heart would ache so dreadfully at his sad and sudden end.

Well, this was my thought, as I talked to my little children on Sabbath afternoon, and told them the fearful story. You must all die, just as surely as if you were on that river, and near those falls. It is a sad thought to leave all these bright and beautiful things God has given us to enjoy here, but there are brighter and more beautiful things than the eye has ever seen, prepared for the Christian child, and death is the gate through which we enter that brighter, better world. There is no death there. But if the child would be a Christian child, and be prepared for heaven, he must not, like the men in the boat, get asleep in the place of danger, with none near to protect him; but he must keep away from the rocks and the rapids, and be sure he has a friend at hand strong enough to save him when danger is near.

The child while in this world is surrounded by a great many temptations to do wrong,—temptations to disobey his parents, to tell lies, to break the Sabbath, to go with wicked companions in an evil way, and these like the rocks and rapids he must avoid, or they will hurry him over the dreadful precipice to certain destruction, and death will not be the gate to heaven. Avoid these evils; but if you are tempted, never forget that your Savior is able to save even to the uttermost those who trust Him for help.

Those who stood on the shore and saw the man in the rapids, wrote, "We will save you;" but with all their efforts they were unable to do it. Not so with the friend of the children; when he said, "Suffer them to come unto me." He intended to save all who will come, and there is not one word which He has written that He cannot and will not perform.

C. M. S.

FISHKILL LANDING, July 25.

For the Independent.

A CAPTIVE SOUL.

Suggested by a passage in one of Henry Ward Beecher's Sermons.

A minstrel harpeth an ancient song!
A glorious harp hath he!
With strings that vibrate wild and strong,
Like thunder on the sea.

He sings how a thousand knights swept by,
Like the footsteps of a flood;
How the storm of battle hid the sky,
And the earth was drunk with blood.

And as when falls the typhoon blast,
And heaves the ocean shock,
With tattered flag and shattered mast,
The vessel strikes the rock;

So struck the brandished battle-axe,
So fell the falchion's blow,
With flash and crash, and crimson plash,
Upon the steel-clad foe.

And how within the prison wall
Of a mighty castle, there
A captive knight beheld it all,
Beheld—but could not share.

He saw the waves of sunlight fall
Upon the naked steel,
And heard the burst of the battle-call
Come pealing after peal.

And then when rose the prayer for aid,
How his great soul complained!
His spirit grasped his Spanish blade,
But, ah! his *hand* was chained.

He knew that one glance of his magic lance
Would sweep those fields as bare
Of the Paynim herds with their swelling words,
As the falcon does the air.

Oh God! that a hero's heart should thirst
For the wine of the battle feast,
And yet be bound at the bugle sound,
Like a penned and haltered beast.

With dim-strained eye, and pale-pressed lip,
And heart all seared and blanched,
He had a dream of a glorious ship,
That never should be launched.

She longed for the blast of the briny deep,
And the rush of the battle roar;
But yet, with every storm-sail set,
Must rot upon the shore.

Thanksgiving rends the starry sky,
And triumph loads the gale;
But the captive knight lies down to die
Beside his rusted mail.

JOHN M. HOLMES.

NEW HAVEN, July 20th, 1853.

For the Independent.

TRUTH.

Truth, with an angel's form and voice,
Would win us to our Father's home;
In accents sweet, she says, "Rejoice,
All things are ready, wanderer, come."

She shows to us the shining way,
She opes for us the golden gate;
And pointing to her crown, doth say,
"Why should a weary wanderer wait."

To souls attuned to sweetest sounds,
To hearts alive to purest thought,
'Tis not in vain the call resounds,
"Oh! take the blessings Christ hath bought."

But some ne'er hear her winning tones,
Ne'er see her beauty, or her worth.
To such with warning loud she comes,
"Flee, wanderer, flee! trust not to earth."

With reason's power she speaks the word.
She urges with imperious sway.
And her commanding voice is heard,
"Wanderer, thou *must* not stay away."

She rouses souls asleep in death,
She brings dry bones to life again;
And still with sweet compulsion saith,
"Seek me, ye dying sons of men."

Lord, may truth's sweet attraction draw
My soul to pure and holy things;
And may its strong compulsive law
Force me for heaven to plume my wings."

M.

"The Other Side" again.

CUMBERLAND COUNTY, ILLINOIS, June 20, 1853.

MR. EDITOR:—We have had "Lights and Shadows," "Sunny Side," and "Shady Side," the authors of which must have made their observations from the same stand-point. My position in the church for thirty years has led me to look at things as they appear on "the other side."

Did it never occur to the minds of those writers that laymen's wives die too? Surely all the widowers in the land are not among the clergy. Having had a residence in five States of this Union, my opportunities for observing the aspect of things has been considerable. A very few facts, however, must suffice to illustrate the many.

I have never known a Presbyterian minister, but was enabled in some way to educate his children far in advance of the mass of the children around them. True, many a one, like Mr. Edwards and wife, has had hard struggling for it; yet the means were obtained, and the end accomplished, while many among the laity, with just as ardent desires toward the same point, have failed, and I never have been able to see that the minister was any the less successful in his efforts to sustain and school his children, because he had spent several years in obtaining an education himself. You may believe me, Mr. Editor, that there are a good many among the lay members of the church who, had it not been for the inclining poverty of their parents, would now be in the same category with the clergy, so far as education is concerned. We think this is a plea for the support of the ministry, which should be abandoned.

Four brothers had families, all of them poor in this world's goods; but one was so poor that his other brothers had frequently to aid him. He had a mind above mediocrity. The hand of charity took him up, and educated him. He became a minister, preached several years, and died. His widow is still living and in her ordinary health; his children (five in number) are all liberally educated, consequently moving in the higher circles of life, with a fair prospect of a worldly support. While two of the other brothers' wives have been *murdered* (according to Philadelphoa's definition of murder in such cases), and all of their children are struggling along with a very imperfect English education.

But I will not trouble your readers with further specifications, though I could fill a volume with similar facts, if I had a heart for such work.

I believe the church is being scandalized by such representations as are made in the publications alluded to, besides it is a reflection upon the promise, "I am with you *always*."

I believe that the ministry is as well provided for as the wealth of the church will admit. I am speaking of the church as a whole; there are exceptions, of course. True, we do not often see ministers in the possession of farms or mercantile establishments; but what would they do with such, if they intend preaching the Gospel? And if we see no more want among their families before and after death, than is to be seen among others, we think the matter is almost as it should be. I have frequently been pained to witness the meager support which some ministers receive—but no more so than I have been at the equalid poverty more frequently to be met with among their parishioners. A better support for the ministry in general is a consummation ardently to be desired and prayed for; but when it is effected without oppressing the church, we must have more of the rich in this world's goods brought into the kingdom. W. H. A.

—Central Christian Herald.

Special Revival Efforts.

It has always seemed to me exceedingly lame reasoning, where objection has been urged against special revival preaching, because of occasional or frequent evils, which have followed the preaching of certain men. A few years since there was none of this reasoning in our branch of the Church. Our ministers and members were too much impressed with the lost condition of sinners, and the disgraceful presentation of a backslidden church, to find fault with the slightest inconvenience attendant on revivals. The argument had been shown up in a serio-comic form by the Rev. Jas. Gallaher, in his "Evils of Rain," with such vigor and truthfulness, that the "wizards that peep and mutter" were silent. I would affectionately recommend the reading of that article of Gallaher, now found in a permanent form in the "Western Sketch Book."

Indifference to special effort appears *unreasonable*. We find no analogous action by a sane mind. It is when men are sick that there is special effort needed and used to restore health. It is when there is a famine, or war, or pestilence, that special effort is used to meet the danger. And if religion is a reasonable matter, the time of coldness and moral death is *the* time of all others when the ministers who can move men should cry aloud and spare not.

It seems to me *unscriptural*, to "have a great aversion to" special effort. Time and space fail to speak in detail of Moses and Joshua, Samuel and David, Ezra and Nehemiah, and Daniel, and all the New Testament preachers. These more than once made special efforts to awake a sleeping church before "God gave them a revival."

Ecclesiastical history, and the American chapter especially, must have been ignored by the man who can so far fall in with a cavilling world as to be averse to special effort. With such names as Whitfield, and Edwards, and Nettleton, and Blackburn, and Nelson, among the dead; and Beecher, and Finney, and Gallaher among the living; and the glorious results of their labors, wherever Christ is known—shall we take part with their opposers?

One of the wisest winners of souls in the world says: "I believe it to have been a universal fact that church members have died faster than sinners have been converted to fill their places, *where no means have been used to promote revivals*, AND WHERE CONSEQUENTLY NONE HAVE EXISTED."—*Cen. Ch. Herald.*

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ISAAC T. HOPPER: A TRUE LIFE. By Lydia Maria Child.

This thrilling work is the biography of one of the most remarkable men the world has ever seen. His deeds of philanthropy and benevolence, covering a period of fifty years, have endeared him not only to the thousands who were the immediate participants of his beneficence, but to all who knew him.

His was a charity the most expansive. It was not confined to the *popular* channels of the day, but exerted itself among the most degraded and abandoned, regardless of color or condition. In the cities of Philadelphia and New York, where his active life was mostly spent, thousands upon thousands can bear testimony to his nobleness of soul, and his entire devotion to the interests of suffering humanity.

With truth he may be called the *Howard of America*. Mrs. Child has, during several years in his life, been intimately and tactfully familiar with his history, of all others was the person to write "*A True Life*" of the noble man, and her task has been performed in her best manner.

"*A True Life*" *indeed* was the life of ISAAC T. HOPPER, and Mrs. Child has presented it to the world. Those who in Philadelphia or New York but was familiar with his form and features, as he was seen from day to day tripping through the great thoroughfares and threading the narrow ways and byways, searching out the wayward and the wandering, that he might rescue them from crime and degradation, and administer comfort and solace and heavenly cheering to the distressed and suffering. The poor, hunted, fugitive slave, found in him a friend, ever ready and never weary.

We intend to publish this work early in August. It will make an elegant 12mo, of about 500 pages, with a full-length portrait, and a medallion likeness, on steel, of Mr. Hopper. Retail price $1 25, bound in cloth.

At the time of the death of the venerable and excellent man, numerous notices appeared in papers of all parties and sects. We make a few extracts.

From the New York Observer.

"The venerable Isaac T. Hopper, whose placid, benevolent face has so long irradiated almost every public meeting for doing good, and whose name, influence and labors have been elevated with an apostolic simplicity and constancy to humanity, died on the last, at an advanced age. He was a Christian of that early sort illustrated by such philanthropists as Anthony Benezet, Thomas Clarkson, Mrs. Fry, and the like.

"He was a most self-denying, patient, loving friend of the poor and the suffering of every kind; and his life was an unbroken history of beneficence. Thousands of hearts will feel a touch of grief at the news of his death; for few men have so large a wealth in the blessings of the poor, and the grateful remembrance of kindness and benevolence, as he."

The New York *Sunday Times* contained the following:

"Most of our readers will call to mind, in connection with the name of Isaac T. Hopper, the compact, well knit figure of the Quaker gentleman, apparently about 60 years old, always dressed in drab or brown clothes of the plainest cut, and bearing on his handsome, manly face the impress of that benevolence with which his whole heart was filled.

"He was twenty years older than he seemed. The fountain of benevolence in his bosom freshened him with its inexhaustible flow. The step of the octogenarian was elastic as that of a boy; his form erect as the mountain pine.

"His whole *physique* was a splendid and fine sample of nature's handiwork. We see him now with our 'mind's eye;' but with the eye of flesh we shall see him no more. His life was a continual offense to God or man, his spirit has joined its happy kindred in a world where there is neither sorrow nor perplexity."

From the New York Tribune.

"Isaac T. Hopper was a man of remarkable endowments, both of head and heart. His clear discrimination, his unconquerable will, his total unconsciousness of fear, his extraordinary tact in circumventing plans he wished to frustrate, would have made him illustrious as the general of an army; and these qualities might have become ours, if they had not been balanced by an unusual degree of conscientiousness and benevolence. He battled courageously, not from ambition, but from an intense love of truth. Success was not a novelty as the most practiced politician; but it was always to defeat the plans of those who oppressed God's poor—never to advance his own self-interest.

Farewell, thou brave and kind old Friend! The prayers of ransomed souls ascended to Heaven for thee, and a glorious company have welcomed thee to the Eternal City."

On a plain block of granite at Greenwood Cemetery, is inscribed:—

ISAAC T. HOPPER,
BORN DECEMBER 3d, 1771,
Ended his Pilgrimage, May 7th, 1852.

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A great man's happiness; thy zeal shall find
Repose at length, firm friend of human kind."

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JOSEPH McKEEHEN,
City Superintendent of Common Schools.
New York, January, 1853.

NEW YORK, October, 1852.

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